

## THE

## MISSIONARY HERALD.

VOL. XC.—AUGUST, 1894.—No. VIII.

WE invite our readers to examine the report of receipts for the month of June and also for the ten months of the financial year:—

	June, 1893.	June, 1894.
Regular donations . . . . .	\$25,053.49	\$27,196.22
Donations for special objects, aside from the debt . . . . .	5,838.83	4,552.54
Legacies . . . . .	8,205.53	26,864.30
Total . . . . .	\$39,097.85	\$58,613.06
The donations in June for the debt, not included in the above, amounted to \$1,375.09.		
	Ten months last year.	Ten months this year.
Regular donations . . . . .	\$328,856.48	\$321,614.72
Donations for special objects . . . . .	59,070.59	46,292.59
Legacies . . . . .	113,406.02	138,144.72
Total . . . . .	\$501,333.03	\$506,052.03
Not including special contributions amounting to \$35,954.44 for the debt of September 1, 1893, which was \$88,318.73.		
Decrease in regular donations, \$7,241.70; in special donations, \$12,778.00; increase in legacies, \$24,738.70; net gain, ten months, to July 1, \$4,719.00.		
Debt of September 1, 1893 . . . . .	\$88,318.73	
Received in nine months, to June 1 . . . . .	35,954.44	
Balance of debt of last year . . . . .	\$52,364.29	

We shall all share in the encouragement which these figures give us, in that we have an increase in regular donations and a large increase in legacies for the month of June as well as for the ten months. Our encouragement at this time but enforces our appeal to all our friends and churches. Two months of our financial year remain. We solicit earnestly prompt returns to our Treasurer of all sums designed for our work. We feel sure that many of our churches which have not yet made an offering for foreign missions will respond before the year closes on August 31.

FURTHER details have been received in reference to the riot at Ordoo which was reported in our last number. It seems the attack on the Protestant chapel lasted for seven hours. Within the building was a congregation of 300 persons. The stones were hurled with such force that they tore their way through the iron shutters, and even the stone casing of the windows was broken. The pecuniary damage was about £100. No arrests have been made by the officials for fear of hurting the feelings of the Greeks. Evidently there is an attempt to extinguish Protestantism by violence, and the local authorities are willing to have this done. The foreign embassies at Constantinople are urged to make this a test case for religious liberty.

THE Editor has received the following statement for publication: "It has already been announced in the *Herald* that under the resolution adopted at the last Annual Meeting, empowering a committee of five, with the President of the Board, to appoint an Assistant Secretary to work with Secretary Clark during the current year and to take his place at the end of it, Rev. James L. Barton, D.D., recently connected with the mission to Eastern Turkey, had been appointed to this important office. Dr. Barton at first only consented to occupy the place until October, holding in reserve his decision as to any service beyond that till he should have made sufficient experiment in the work, and should have corresponded with his former co-laborers in the mission field. The committee and the President are now unfeignedly glad to say that after such experiment in the work and such correspondence he has fully decided to continue at the Rooms, if the Board shall desire, and to do from thence the yet larger share thus opened to him of the mission work, to which his life has been pledged. He has already commended himself most highly to those with whom he is hereafter to be associated, as well as to the churches and seminaries which he has visited, and the committee with the President joyfully expect from him a faithful, useful, and long-continued service to the Board and to its Master. They are profoundly grateful to the guiding Providence which has led to a result so desirable in all its relations and so full of the best promise."

THE action of the Committee of Five with the President of the Board, as indicated in the foregoing paragraph, meets the cordial approval of those who are connected with the Missionary Rooms. Connected with the Eastern Turkey Mission for eight years, Dr. Barton has had one of the best schools for training for the work of a secretary, and the only regret felt at his proposed transfer is the sore loss which will be involved in his leaving the mission where his presence is so much desired. But he brings to the Missionary Rooms strength and abilities which are much needed, and he can enter at once, and not as a novice, upon the work. With profound sympathy for the Eastern Turkey Mission and for Euphrates College, of which he is the chosen president, we congratulate ourselves and the churches on the transfer of Dr. Barton to the work as proposed above.

A LETTER from Mr. Perry, of Sivas, dated May 16, states that the cholera is decreasing in that city. The deaths, which at one time reached fifty per day, were then less than ten per day. The missionary circle continues in good health and all the pupils in the school who were attacked have recovered. Good results have attended the efforts of the missionaries to relieve the sick and the distressed.

A LETTER from Ruk, dated March 7, coming by a chance vessel, brings little additional news from that island. They are still without tidings from the schooner *Robert W. Logan*, and the vessel must be given up as lost. There is still fighting among the natives, accompanied by continued efforts for peace. Apparently there is not much fatality attending these conflicts, but the people can attend to little else while they are moving for an advantageous position against their enemies. Mr. Snelling speaks of good reports from Nama and Losap, though, on account of the loss of the *Logan*, there has been no opportunity to visit the Mortlock group.

THE American Board has just issued a pamphlet entitled "The Medical Arm of the Missionary Service," containing testimonies from a large number of its missionary physicians in various parts of the world, relating to this important branch of its work. These testimonies were collected by Rev. Dr. E. K. Alden while Corresponding Secretary of the Board, and he has kindly prepared them for the press. The pamphlet is one of great interest, indicating the value of the medical work and discussing to some extent the methods under which it should be prosecuted. The pamphlet can be obtained freely on application at the Rooms of the American Board.

THE Presbyterian General Assembly at its recent session authorized a new publication in newspaper form, to be issued ten times a year, to supplement its missionary magazine, *The Church at Home and Abroad*. The first number of the new paper, entitled *The Assembly Herald*, is before us and is taken up largely with outlines of the addresses made by the officials of the several boards before the General Assembly, together with two pages on Christian Evidences. Later numbers will probably give more recent intelligence from the various mission fields. The paper is published at Syracuse and Elmira, N. Y.

IT is with surprise and regret that we have received word from London of the death in that city, June 28, of Miss Maria A. West, formerly of our Western Turkey Mission. Miss West was a woman of great energy and rare abilities, and her volume, "The Romance of Missions," based upon her experiences in the Orient, has had a great influence in developing missionary zeal on both sides of the Atlantic. It seems that Miss West has been ill for some months, having undergone a surgical operation some three months since at Cannes, from which she apparently recovered, but on coming to London her strength failed her and she passed to her reward. She was a true-hearted worker for Christ.

IN view of the large number of Japanese at the Hawaiian Islands and also of the long acquaintance of Rev. O. H. Gulick and wife with the native Hawaiian people, it has been deemed advisable that Mr. and Mrs. Gulick, though still connected with the Japan Mission, should remain on Hawaii, for the present at least, and devote their strength to efforts for the two races which are strangely brought together at the islands. There are naturally few if any preachers who, like Mr. Gulick, can speak both in Japanese and Hawaiian. In a recent letter from Honolulu, Mr. Gulick refers to various services which he had held and also to the coming of more Japanese evangelists to work for their countrymen on the plantations. He says: "We have now nine Japanese preachers and evangelists, very valuable men, laboring for their countrymen in these islands, the most of them supported by plantation funds for the benefit of the laborers. Of these 9 men, 4 are on Hawaii, 1 on Maui, 2 on Kauai, and 2 on Oahu. Freedom from fear of Buddhist priests and from liability to boycotting or persecution from policemen, townsmen, and kindred, will be one of the great advantages of this evangelistic work for Japan on these islands." Mr. Gulick speaks also of an interesting kindergarten for Japanese children opened at Honolulu, attended by over twenty scholars. Should this movement for kindergarten schools be prosperous, an appeal will be made for helpers from the training department of the kindergarten school at Kōbe.

THE International Missionary Union held its eleventh annual meeting at Clifton Springs, N. Y., June 13-20. This was the most enthusiastic, deeply spiritual, and largely attended meeting held since the organization of the Union. The services were in the "Tabernacle," built for this purpose by Dr. Foster in the beautiful park which forms a part of the Sanitarium ground. The auditorium holds fully 600 persons, and yet its capacity was taxed to the utmost at some of the sessions. There were 141 missionaries registered, representing 12 denominations and a still larger number of missionary organizations, besides several independent missionaries. Many of these members of the Union are not now connected with the work abroad. For instance, there were 35 registered under the American Board, while only 21 of them are now actually in service. The total representation was from 22 countries, India leading the list with 33 missionaries. The state of the work in all of the fields was presented at length, and methods and measures were discussed in an exceedingly helpful manner. Formality was put aside as much as possible, set speeches were at a discount, while all seemed eager to learn the best methods of prosecuting the work in all its departments and phases. Questions were freely asked and answered, and not once from first to last did anything appear that could suggest even a feeling of rivalry or the desire to push any particular theory except to do the most work in the best possible manner. Among the many marked features of this gathering were (1) the entire absence of any allusion to denominationalism. The work was too urgent, the time too brief, to discuss denominational differences; (2) the unanimity with which the principle was accepted that the evangelistic work should stand first and the educational work be auxiliary to it; (3) the duty of pressing the matter of self-support for the native churches and schools. The hour of sunset was chosen as a time for special prayer for the great missionary body around the world. Will not all who seek the coming of our Lord's Kingdom join with the missionaries in all lands and help complete this circle of evening prayer around the world?

A RECENT catalogue of graduates of the Theological Seminary at Harpoot, Eastern Turkey, covering the twenty years of its existence, from 1863 to 1893, shows that 114 persons have graduated, while thirty others have pursued a partial course. These 114 persons have together given 1,160 years of service. Twenty-nine of this number have died; but there are now fifty-two of these graduates in service, eighteen as pastors, thirty as preachers, and four as teachers.

WE have recently read with interest an article written from China showing that the "silver question" is as grave there as in our country. The writer of the article cashed \$50 in gold and received in return \$100 in silver. American dollars were then quoted at 212. All imports must be bought with gold and sold for silver. Prices are thus largely increased, if the merchant is to come out whole. In view of this it is reported that capitalists in China are seriously considering how they may build and successfully run their own manufactories. Such a move will mean a larger home production and less trade with Europe and America. This same article speaks of banks for discount and deposit in China as far back as 2600 B.C., and interest laws in force before Columbus discovered America.

SUNDAY, June 10, was a memorable day for the Protestant Armenians in Constantinople because of the ordination of Rev. Arakel Bedigian as pastor of the Langa church. Mr. Bedigian was for a time teacher at Bardezag and afterward a preacher in Nicomedia. He has greatly endeared himself to the people at Constantinople, among whom he has labored for a year and a half. Ordination services were held in the Bible House chapel, with a sermon by Professor Jejizian, of Robert College, the ordination prayer by Rev. S. Entujian, the right hand of fellowship by Rev. Avedis Constantian, the charge to the pastor by Rev. G. Garabedian. Rev. H. S. Barnum and Dr. J. K. Greene also took part in the services. It is an interesting fact that *The Hairenik*, an Armenian national daily paper published in Constantinople, devoted nearly two columns to the report of this ordination. The account it gives of Protestants and their work is such as might well have been written by one of the pastors and for the mission paper, yet there are internal evidences that the writer was not a Protestant. He says: "Our attention was specially attracted by two things: first that these Protestants in their words and in their feelings aimed to be understood by their hearers; and, second, that they do not desire to establish a reputation for exalted thought nor to be regarded as above the mass of humblest believers." These facts would naturally arrest the attention of a Gregorian, since they are strikingly in contrast to what he would find in his own church. The article speaks in highest terms of Rev. H. S. Barnum's charge to the people, saying among other things that every sentence he uttered was a separate jewel.

THE Fifty-third Annual Meeting of the Western Turkey Mission was held at Constantinople May 16 to 28. The past year has been in many ways a trying one, yet Dr. Greene writes of it as follows: "We heartily wish that the friends of missions in the home land could have heard the reports of the stations and could have shared with us the cheer which those reports inspired. The patience, the courage, and the steady devotion to duty which our brethren and sisters in the Marsovan, the Cesarea, and the Sivas fields have shown under circumstances of great difficulty and danger; the removal, at least in part, of the suspicions of Turkish officials that the missionaries sympathized with the plans and doings of Armenian revolutionists; the improved state of religious feeling witnessed in several Protestant communities and the special religious interest in Sivas; the very happy reports from various schools and colleges; the good attendance, generally, on the evangelical services,—all these and other encouraging signs in the midst of financial difficulties and much political excitement call for devout thanksgiving and larger faith in God."

IT is an interesting fact that the Chief Justice of the Supreme Court of Japan, Mr. T. Myoshi, is a Christian man and a deacon in one of the Kumi-ai churches of Tōkyō, the Bancho Church, of which Rev. Mr. Harada is pastor.

NOTWITHSTANDING the political unrest at Marsovan and the constant anxiety felt in regard to possible outbreaks it is reported that applications for entrance into the College and Girls' School are on the increase. There are not wanting evidences that interests beyond those of the present life are securing the serious attention of many of the people.

IN our number for May we reported that about \$2,100 had been forwarded since January 1 for the relief of sufferers by famine in Erzroom and vicinity. The contributions for this object now amount to about \$4,000 and they have afforded unspeakable relief to the distressed people in that region. A letter from Mr. Macallum, dated Erzroom, May 14, reports that though the spring has come and suffering from the cold has ceased, yet there is no work to be found and thousands are still on the verge of starvation. Mr. Macallum adds: "You may rest assured that there are hundreds of poor starving people who bless you and the givers night and day. We have sought to help only those who are most needy, and the testimony of all is that the help we have administered has saved many from a terrible death. 'You have redeemed us.' 'You have bought our children's blood.' 'May the Lord reward you a thousandfold for all you have done!' These and other like expressions we hear every day. Some of those who get bread from us regard it as sacred, and eat it as they take the sacrament in church. We are giving bread regularly to over a thousand people a day in the city, Protestants, Greeks, Catholics, and Gregorians. We have given £50 to the governor here for the Turkish poor. This gift was comparatively small, but more gratitude was expressed by the Turkish authorities than by the Gregorians, to whom we had given the most." The prospect for the future is represented as very dark, since from lack of seed there has not been a sufficient area sown to yield, even under most favorable circumstances, an adequate harvest. Many of the Protestant brethren have come for help to enable them to go over into Russia or anywhere where they might be able to get enough to eat and be safe from depredations of the Koords.

LETTERS from the Mission to Gazaland have been received, the latest date being April 6. New postal arrangements have been made and the address of all our missionaries in that region hereafter will be Mt. Selinda, Mossurize, via Beira, East Africa. This postoffice we understand is about thirty miles from the station at Mt. Selinda, and there will be a mail once in ten days. The preliminary work at the station is going on favorably. The mission houses thus far are built of rough sticks plastered with mud, with thatched roofs. With one exception, they are after the style of the native huts, circular with conical roofs. But they have windows and are higher than the native houses, so that there is no necessity of getting down on the hands and knees to enter. The floor is made of pounded earth. Fires are needed during the damp weather of the summer and chilly mornings and evenings of the winter. There is abundance of timber accessible in the near forest, the trees being of all sizes, up to six or eight feet in diameter. The native gardens show an abundant fertility, and the people bring their products for sale, among which are Indian corn, sweet potatoes, pumpkins, cucumbers, a variety of beans, and peanuts. Streams of clear cool water are numerous. In these matters, as well as in the opportunities to reach the people, the outlook for the mission is hopeful.

So far as we have learned, no member of any missionary circle in South China has fallen by the terrible epidemic which has recently visited that region. Mr. Nelson, of Canton, says that for one week all chapels were closed, but on May 6 they were reopened with good audiences. It is hoped that the worst is past.

A CABLE despatch from Mr. Peet, dated Constantinople, July 14, has been received at the Missionary Rooms, which adds to the report of severe earthquakes the words, "missionary circle safe." This doubtless was meant to include the missionaries at Adabazar and Brousa.

THERE comes to us from Turkey an account of two students who were arrested and imprisoned and were released only after nine days' confinement. The exact reason for their arrest could not be learned at first, but it subsequently appeared that one of these students had written a letter to a brother in America describing a choir to which he belonged and speaking of it as a "singing army," and in another letter had asked his brother to send him a "tuning fork." These letters were opened by officials who scented treason in them. What schemes of sedition and murder might not be hid away under these terms "singing army" and "tuning fork"! But after nine days' imprisonment and a close examination the officials decided that probably these letters meant no more than they said, and the poor students were released.

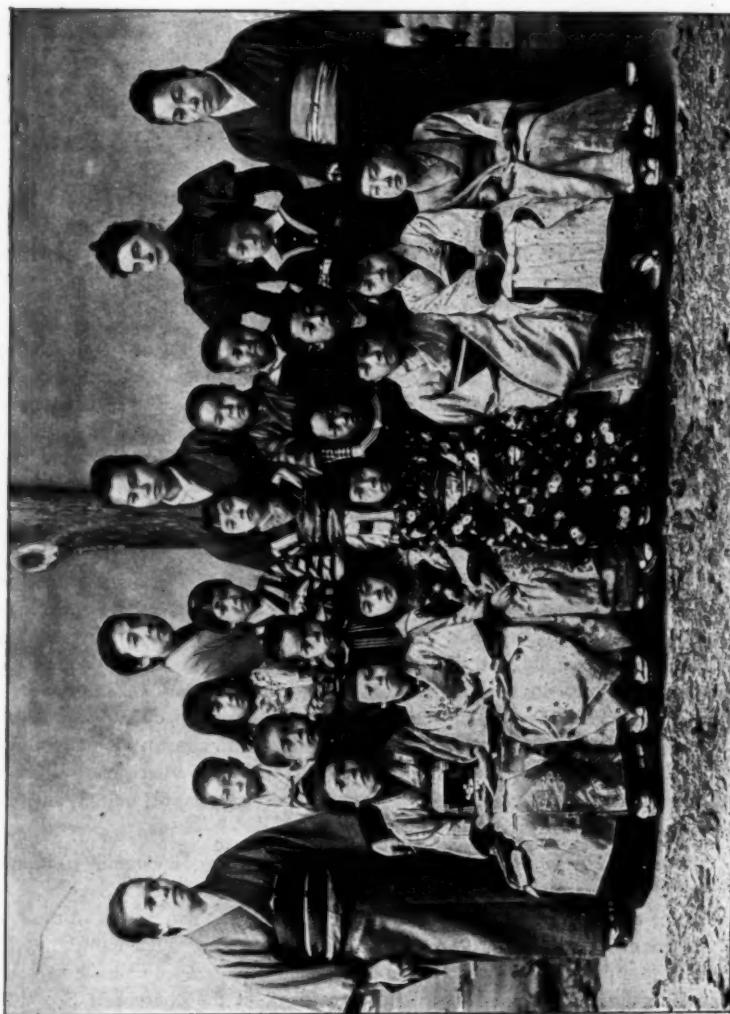
WHAT a mighty bound forward there would be toward the evangelization of the world if the following pledge, approved by the General Assembly of the Free Church of Scotland, should be signed and kept by all the members of Christ's Church: "Recognizing that I am called to fellowship with Christ in the work of making known his gospel to the whole world, I shall endeavor to pray daily for the cause of foreign missions, especially for the missions of my own church, and as far as lies in my power I shall advance its interests."

SAMOKOV, Bulgaria, has recently been the scene of unpleasant religious clash-ing. The Baptist minister from Sophia went to Samokov with some candidates for immersion. The clergy and the city government protested against the performance of the ceremony. The minister, not an American, by the way, persisted in proceeding, and was seized and badly beaten. The governor sent him off to Sophia in a carriage. The mob committed several other acts of depredation and in the evening gathered before the premises of our own mission and tried to force an entrance. Stones and clubs were thrown at our teachers and students, and dust gathered in handfuls was thrown in their faces. The air was full of cries of violence. The governor finally came with a force and dispersed the crowds before serious harm was done.

"EVERY circular of every kind that comes to our firm is carefully examined, and all that pertain to our business we file away for future use." Such was the substance of a remark recently made to the writer by a man who is at the head of an extensive business in the West. He expressed with much earnestness his surprise that so many pastors carelessly dropped circulars into the wastebasket, especially those which pertain to the great work of the churches. See "The Prayer of the Wastebasket" on another page.

DEDICATED to God! This was the wish of the senior deacon of our mission church in Chihuahua, Mexico, as he took possession of his new home recently. In the fulfilment of this desire the officers and other Christians in his church gathered at his home for its dedication on Sabbath afternoon, June 3. This is a good example for all homes.

THE photo-engraving below represents the class of children graduated from our mission kindergarten at Kobe, Japan, "the Glory Kindergarten," as it is called. Under the care of Miss Howe the school has a wide reputation. Prin-



KINDERGARTEN AT KOBE, JAPAN.

cipals of other schools and teachers by the score come a long distance to visit it. It is thoroughly Christian, as some other similar institutions in Japan are not, and from its training department it is expected that teachers will go forth to many parts of Japan carrying its excellent system of instruction as well as its religious influence.

## THE CHRISTIAN ENDEAVOR MOVEMENT AND MISSIONS.

THE assembling of the International Convention of the Young People's Society of Christian Endeavor at Cleveland calls attention again to this most marvelous religious movement of recent years. The vast army of enthusiastic young people from all parts of the land who now crowd the churches of Cleveland for several days form but a small section of that vaster army scattered over the world, but organized under one idea and with a distinct purpose. The figures which will be presented at this Thirteenth Annual Convention of the United Society are absolutely startling as showing the rapid growth of the organization and its far-reaching influence. Having already over 33,000 societies, with an enrolled membership exceeding two million persons, there are abundant signs that the movement is increasing in vigor as well as extent. So far from having reached its climax, there is every indication that it is getting stronger hold upon the young life of the land, and that vast as it now is it will rapidly take on yet larger proportions.

In this belief we greatly rejoice. No doubt there are perils incident to this movement, but it is only inanimate objects that are exposed to no perils. There are more dangers connected with the use of the Corliss engine than with a hand mill, but no one thinks of decrying the former on this account. Guarding with all care against possible perils, the manufacturer welcomes the engine and feeds its fires, that with irresistible energy it may accomplish his work. Better have power with possible peril rather than impotence with what some may call safety. The zeal and enthusiasm of young Christians are not to be repressed through fear that in some way they may act unwisely. The greatest of all perils has been that our youth would not start upon life with the conviction that they were to be Christians from the outset, and not merely Christians as having a personal hope in the Saviour but as consecrated servants of God for the doing of his will and the bringing in of his kingdom. The purpose that lies at the basis of the Christian Endeavor movement is to make practical in the lives of young people the old and fundamental truth that Christ should be chosen at once as Lord and Master, and that his service may be and should be instantly entered upon.

That this idea which has such vital relations to the life of young people has been fostered by the Society of Christian Endeavor is strikingly shown by its recent record in the matter of contributions for missionary work. The officers of the United Society have wisely sought to enkindle among its members the missionary spirit as an essential element in the Christian life. More and more is attention paid to this subject both as a method of developing Christian life and as supplying the needs of the missionary boards. The results are most gratifying. Take our own Board, for illustration. Within the six months, since January last, not less than 700 Christian Endeavor Societies have sent contributions to our treasury, amounting in all to nearly \$11,000. This shows a distinct advance upon the contributions from this source for the twelve months of 1893, which amounted to \$13,535. The offer of the United Society to place upon a "Roll of Honor" at Cleveland all societies contributing the sum of \$10 each for the missionary work of any of the denominational Boards, foreign or home, has

led to a request from 5,552 societies for such enrolment. Already there have been reported as contributing within the last twelve months to the various denominational Boards from the societies in the United States the sum of \$135,490.99, while gifts through other channels or not reported would greatly swell this amount.

Surely this is a noble record. But its chief value, in our view, consists not so much in the amount of funds contributed, helpful though they have been, as in turning the thoughts of young people in the direction of missionary enterprise. They have learned much by their giving, and they have been stimulated to the study of missionary work as well. The "missionary committee" in each Endeavor Society may not have accomplished all that could be desired, but there can be no question that there has been a vast advance among young people in the knowledge of missionary operations, and thus a clearer apprehension of the supreme obligation to live for the Kingdom of God. One of the bright signs of this increasing knowledge and zeal is the "Christian Endeavor Missionary Extension Course," which has been happily introduced at many places, east and west, and which gives promise of bringing to the thoughtful attention of those who have known little about missions the condition and needs of the lands which need redemption. The young people are learning to look beyond themselves, one of the first lessons which should be instilled into their minds. There will be little danger of their being misled by selfish or narrow or fanatical ideas if they are dominated by the missionary spirit. We look for better days for the Church of God, and a better apprehension of the scope of the Saviour's last command, and a truer consecration of life and possessions to the great missionary work, because of this latest marvelous movement among the young. May God bless and keep the Society of Christian Endeavor!

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#### THE OPIUM CURSE.

THE investigations conducted by the Royal Commission appointed by the English Government to report upon the production and use of opium in India have served to deepen greatly the interest felt in this subject, both among those who defend and those who oppose the present attitude of the Government. The Commission has not yet presented its report, and what its conclusions will be no one has a right to say. But it has held scores of open sessions, and those who have followed the testimony given and who have read any portion of the almost numberless memorials presented on the subject are aware that the testimony is strangely conflicting. There are men in India of high character, presumably well informed as to the habits and condition of the people, who declare that they have seen no deleterious effects resulting from the use of the drug. There are others of equally high character who speak of its use as a most serious menace to the people of India. It is not our purpose to try to reconcile these statements. One thing, however, seems very clear, that there is a striking difference between China and India in respect to the use of the drug. Whether we can account for it or not, opium has thus far had a much more deleterious effect upon the Chinese than upon East Indians. The testimony from the great body of Christian missionaries in China and from those in India as to the

prevalence of the vice presents a marked contrast. Take, for example, the correspondence received at the rooms of the American Board. It is seldom that allusion is made to the opium habit by our missionaries in India, while the letters from China are often burdened with accounts of the woes resulting from the use of the drug. It is continually spoken of as one of the gravest obstacles to the progress of missions. It is an insidious vice, destroying character, and so prevalent that every professed convert needs watching lest while he seems upright he be secretly a slave to the opium habit. Whatever the summing up of the testimony in reference to India, let it not be forgotten that China is suffering deplorably from the consumption of the drug which is eating out the life of her people. This is clearly shown by the Memorial presented to the Royal Commission on Opium by British missionaries in China of twenty-five or more years' standing. Inasmuch as the Memorial had to do with the action of the British Government, only British missionaries were asked to sign it. Among the signers are representatives of the great British Societies laboring in China, including such men as Bishops Burden and Moule, Messrs. Muirhead, Chalmers, Griffith John, and others of the London Society, and Hudson Taylor of the China Inland Mission. They are men who have had abundant opportunities of observation and they make the following statement of facts:—

(1) We believe it to be a fact established beyond possibility of reasonable doubt that the consumption of opium in China is exerting a distinctly deteriorating effect upon the Chinese people, physically, socially, and morally. Statements to this effect have been repeatedly made in Blue Books and other official documents, on the authority of British officials of high standing, and they are entirely corroborated by our own personal observation. The Protestant missionary body in China has twice by its representatives assembled in Conference, and including men of various nationalities and of many different churches, unanimously passed resolutions condemning emphatically the use of opium by the Chinese for other than medicinal purposes, and deplored the connexion of Great Britain with the opium trade.

(2) It is a fact which cannot be reasonably disputed that the conscience of the Chinese people as a whole is distinctly opposed to the opium habit. It is continually classed in common conversation, and in books, with fornication and gambling. Sir Rutherford Alcock, sometime Her Majesty's Minister in China, when examined before a committee of the House of Commons, spoke of 'the universality of the belief among the Chinese that, whenever a man takes to smoking opium, it will probably be the impoverishment and ruin of his family—a popular feeling which is universal both amongst those who are addicted to it, who always consider themselves as moral criminals, and amongst those who abstain from it.' We ourselves have never met with Chinamen who defended the practice as morally harmless, but we have heard it unsparingly condemned by the Chinese, times without number. The missions with which we are respectively associated, invariably refuse to admit opium-smokers to church membership, but in so doing they are only acting in accordance with the general sentiment of the Chinese, Christian and non-Christian alike, which always stigmatizes the habit of opium-smoking as vicious.

(3) It is a fact that the opium trade, though now no longer contraband, is highly injurious not only to China, but also to the fair name of Great Britain. The past history and the present enormous extent of the opium trade with India produce, as we can testify from personal experience, suspicion and dislike in the minds of the Chinese people toward foreigners in general. On the other hand, the attitude of hostility toward opium which foreign missionaries are known to maintain is approved and duly

appreciated by the Chinese of all classes, as we have often found in our intercourse with the people.

(4) It is an indisputable fact that the opium imported from India is neither required for medicinal purposes in China nor generally used for these purposes, and hence we regard the importation as being wholly prejudicial to the wellbeing of the Chinese people.

In view of these facts the Memorialists urge Her Majesty's Government to restrict the Indian production of opium to the supply of what is needed for medicinal purposes in India and elsewhere, and they express their conviction that, whatever may be true now in India, "a longer and wider range of experience will certainly show that opium is as injurious to all other races as it has proved to be to the Chinese."

In this connection we have been much interested in a letter addressed by Rev. H. J. Bruce, of our Marathi Mission, at Satara, which was laid before the Royal Commission, giving the result of some of his own personal observations in the Satara district. Having lived in India for thirty-one years Mr. Bruce is certainly qualified to testify on the matter. Mindful of the fact that superficial observations might not reveal the exact state of the case, he instituted special inquiries in three villages in which he was known and trusted, where the *patils*, or headmen of the villages, and prominent citizens gave him full information in regard to the facts in their several communities. From these investigations it appeared that there were few adult consumers of opium, but that "as a rule all their children are fed with opium, the quantity for a very young child not being any greater in size than a large pinhead, but this being gradually increased as the child grows older." The object is to keep the children quiet while the mothers go out to their work. The children have to be weaned from the use of the drug, and there are two methods of doing this, either suddenly or by a gradual diminishing of the amount. Under the first method from twenty to thirty per cent. of the children die. Under the gradual method one village reported that not more than five per cent. had died, but another village stated that at least twenty per cent. had died. The power of digestion is destroyed and a variety of ills sets in for which there is no remedy.

This certainly is a pathetic story, and while we should be grateful that as yet the drug is not making such havoc among adults in India as in China, there is every reason for continuing our prayers and efforts that the British Government, ceasing altogether to manufacture and send the drug into the Chinese market, may so regulate its use in India that the generation that is soon to come upon the stage shall not be cursed with enfeebled bodies and minds. Why should not the British Government decide for India as it has for Burma? A year ago it issued an official notification saying, "The use of opium is condemned by the Buddhist religion, and the government, believing the condemnation to be right, intends that the use of opium by persons of Burmese race shall forever cease." Is not what is right and helpful for the Burmese equally right and helpful for the East Indian?

## A LETTER FROM THE LAND OF HUSS.

THERE lies before us a letter dated Prague, June, 1894, addressed to the Prudential Committee of the American Board, written in the Bohemian language and signed by one hundred names. The signatures show plainly that they were written by the persons themselves and not by someone for them. It is a letter of thanks for the aid rendered the Free Congregational Church of Prague both in its establishment and its support during the past years, and indicating the fact that hereafter it is to be a *self-supporting* church. The mission in Austria has been greatly blessed of late, over one hundred souls having been received into the Free churches within the year, coming from among the Romanists. Among the letters from the missions on another page will be found some notes made by a visiting missionary, Dr. John C. Berry, of Japan, who was deeply impressed by what he saw of the character of the evangelical work in this mission of which Prague is the centre. The Christians in this country who have prayed and contributed for this work among the Bohemians will be glad to read this tender and hearty communication received from their brethren in Prague. The translation has been forwarded to us by Rev. Dr. A. W. Clark.

PRAGUE, June, 1894.

TO THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD.

*Honored Fathers and Beloved Brethren in the Lord,—* Our heart overflows with gratitude to God and to you. Entering into new church life, having determined to carry all the burdens connected with the *preaching* of the *Word* in our church, we recall gratefully all your care and love which you have shown us from the beginning. You sent faithful men who proclaimed to us the word of God and gathered us into a church. You did not regret the necessary outlay in supplying us with a place of worship, a preacher, and books and tracts to read. You trained up for us our preacher, Rev. Mr. Adlof. Receive for all this our most hearty thanks. Your work in Bohemia, although a conflict with many difficulties, was and is blessed, and we are the fruit of this labor. We thank God and you that he made it possible for you to become the instruments in awakening us from sleep, and that you proclaimed to us the glad tidings that God so loved the world that he sent his only Son, that whosoever believeth in him might not perish but have everlasting life. He saved even us, he reconciled even us with God, he assures us of his love, and all this (through your service) he calls upon us to proclaim. For this your work we love you. We love you because you did not recoil from great difficulties and because you have had patience with us, with our weaknesses and imperfections. We thank you for all, and for the help you now continue to us toward the house where we worship. We go forward in faith that the Lord God will be with us and that he will strengthen us for our work, and from our souls we wish that you may have joy with us and through us. And now as a self-supporting church we shall never forget what God has done for us through you, and we shall remain,

Always very thankfully yours,

(Signed by one hundred names.)

## THE PRAYER OF THE WASTEBASKET.

BY REV. R. DE W. MALLARY, LENOX, MASS.

THE minister sat writing a sermon on "Shall we know each other there?" It was Friday morning, and as he was struggling with his theme, chiding himself that he had announced that he would preach on a topic about which the Scripture said little and he knew less, there was a tap at his study door. It was only the maid, who wanted the wastebasket; but this time it was stuffed full, for a longer interval than usual had elapsed since it was emptied. Several times the minister had crowded his foot into it to compress into smaller space the papers and scraps and make more room at the top, but the limit of capacity was reached at last; and now the maid was about to carry it off when the minister said: "You may leave it; I'll empty it myself."

Why did he say so? What prompted this reluctant parting with the contents of that wastebasket? Why did he seek unsuccessfully after this to bury himself in the theme of the sermon he was trying to write? Ah! there *was* a reason. His sensitive conscience had long heard muffled voices coming from that full basket. He had consigned thither unread, not advertisements and circulars of patent medicines and nostrums only, not notices of Western investment agencies only, not faith cure and second coming and prohibition tracts only, not pamphlets on seventh day observances, or the unfermented and fermented wines of Scripture, or the true day of Our Lord's crucifixion only; but — with shame and confusion of face be it said — he had also thrown into that convenient receptacle, either unread or half-read, a good many "appeals" from the missionary societies and beneficent organizations to which his church was a contributor in a small way. It was those "appeals" which he couldn't quite bring himself to destroy. He heard in them not the words of the secretaries merely, but the mute cries of thousands, yea, millions, whose ignorance and distresses and needs these "appeals" voiced, and these were the muffled voices that seemed to say: "Take me out! take me out!" He had heard these voices oft before, but had tried to forget them or stifle them with specious pleas and reasoning. It was the ever present prayer of the wastebasket. Now the whole subject was intruded upon him in a way that took fresh grip on his ethical sense, and as he labored with his theme whether we should "know each other in heaven," his thoughts would perversely take a terrestrial turn. Visions stole in upon him that by their earthly agony and woe crowded out the heavenly bliss and ecstasy. Golden streets changed to dark alleys; celestial mansions into squalid and crowded tenements; elysian fields into dirty slums, and peans of praise into wails of despair and remorse. Sin and suffering and want were intrusive facts least consonant with a sermon on the heavenly life. The heathen's likeness to the image he worshiped, the freedman's illiteracy and uneducated conscience, the "famine of hearing the Word" in new settlements, the picket duty of intrepid missionaries out at the front, the weariness and loneliness and disappointments and afflictions of the myriads of the poor and suffering in all lands, the sullen defiance and open hostility of evil routed out of its haunts by reform work, the sins that lure that they may blight and deceive that they may destroy,

the agony of the imprisoned, the threat of the idle, clamoring for work or bread, the cries of modern Ixions bound to the wheel of fate—all these and more were the pictures that hung on the walls of that minister's mind that day while he sat there writing, and indeed that had been hanging there many a long day, as now and again he had glanced lightly through the various "appeals" of this and that benevolent and philanthropic society, only to crumple them and toss them into that omnivorous maw—the wastebasket. In vain he had tried to turn the faces of those pictures to the wall. Often they had been so piteous that he had only silenced his conscience by saying to himself that the "appeals" which embodied these wants and prayers of his fellowmen were accessible, though thrown away. They were within reach; they were not destroyed; ah, yes! and better still they were not forgotten.

It was then that there followed an act in that minister's life which will never be effaced while memory lasts. Conscience in little things had so far obtained the mastery of him that he turned the basket bottom up and dumped the contents on the floor. A careful examination of each scrap and each waste paper was begun and was only finished when the various "appeals" and "statements" and "reports" of missionary and benevolent societies were scrupulously rescued from their impending fate and laid aside for study. Like one of Raphael's Madonnas with the Holy Child, about whom are myriads of cherubic faces looking out from the clouds, so, thick "between the lines" of those documents, were multitudes of faces. Only they were the faces, not of cherubs, but of the wan and worn, the benighted and oppressed; and in the midst of them was the face of one like unto the Son of man, saying in the mute but real language of a look: "Inasmuch as ye do it unto one of the least of these, ye do it unto Me."

It remains only to say that it was not denominational loyalty which prompted the minister to take in hand the sifting of that wastebasket and the separation of the chaff from the wheat. It was not the desire to get a name for his church in the Year Book. It was not the desire to enhance the administration of any society's work, manned by whatever corps of officers, conservative or liberal. It was solely due to a broad and tender humanitarianism. It was an extension of the doctrine of human brotherhood to the limit contemplated in the parable of the Good Samaritan, which operated on that minister's heart, and the notes on "Shall we know each other there?" were pigeonholed for some subsequent prayer-meeting talk, while the throbbing heart and active mind of the clergyman were concentrated on statistics, on the progress and needs of the work, on the successes and failures and trials of the workers in various fields, on the hindrances and prospects of this and that beneficent, or reform, or philanthropic, or educational, or religious enterprise. It was fortunately only Friday and the day could be devoted to a careful and thorough study of the subject of Christian benevolence, its objects, its place, its blessedness, its rewards; and the next day with copious notes, with overflowing heart, and with pen pointed with facts and dipped in enthusiasm, a mighty sermon was written from the text, "But as ye abound in everything, in faith, and utterance and knowledge, and in all earnestness and in your love to us, SEE THAT YE ABOUND IN THIS GRACE ALSO." The test of a good sermon is that it does good. Judged by that true canon of homiletic criticism, that sermon, which brought back not compliments but contributions, and

not contributions only but which aroused a spirit of unselfish enthusiasm in missionary and philanthropic endeavor, was the most gratifying to the minister of any he had ever preached.

**MORAL:** *Have a conscience as to what you throw into the wastebasket.*

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### MEDICAL WORK IN THE MARATHI MISSION.

BY REV. W. O. BALLANTINE, M.D., OF RAHURI, INDIA.

MEDICAL work has been carried on in this mission for nearly twenty years; and it is interesting to look back over these years and to note its development and the way it has taken a hold upon the people amongst whom we labor. During a portion of this time a medical missionary lady has been stationed in Bombay, whilst another one was working in Sholapur. The latter person, however, finding the climate of the place too trying for her, left her dispensary in charge of a Brahman Christian, who had received his medical training under the direction of one of the medical missionaries of the Free Church of Scotland. This man, Dr. Prabhaka Keskar, is still doing a successful work in the same place and is exerting an influence for good amongst Christians, Hindus, and Mohammedans alike.

Dr. W. O. Ballantine, the writer of this article, joined the mission in 1875. Since then he has been working most of the time in Rahuri, a town twenty-three miles north of Ahmednagar. Besides his medical dispensary he has charge of a large district, carrying on work with nearly fifty native laborers in twenty-three out-stations. In the dispensary work he has the help of a native Christian compounder, who, with a number of other young men, has received training under him. During the rainy season, when extensive traveling in the outlying villages is impossible, a class of young men, in training for the position of medical catechists, has been maintained for a number of years, and several of its pupils now hold responsible positions in this and other missions. Three of these students are now acting as compounders of medicine in three different dispensaries connected with our mission. One at Wadale is under the general supervision of Rev. Henry Fairbank, and another had just opened a new dispensary at Sirur, Rev. Mr. Winsor's district. Still another pupil, who afterward studied theology and went to the Parner district in care of Rev. R. A. Hume, writes that while preaching from place to place he has often occasion to make use of his knowledge of medicine. This has given him additional influence with all classes, as by this means he can reach some who ordinarily would not come near him.

In connection with these medical classes weekly lectures of a popular nature have helped to modify somewhat the crude ideas of anatomy, sanitation, and hygiene held even by some of our more enlightened Christian teachers and preachers. The dispensary is carried on without the pecuniary assistance of the mission, but receives an annual grant of 100 rupees from the local government board. This is gratifying as a testimonial of the esteem in which the work done by the dispensary is held by the local government officials, who are chiefly

Hindus. An average of from fifteen to twenty patients attend the dispensary. The town is not large, and so cannot ordinarily muster a larger roll of patients.

There have been a number of very interesting cases during the years since the dispensary opened its doors to the public. Among the earlier ones was that of Bapu Raghoba, a little *kumbi*, or farmer caste boy. He was terribly gored by an infuriated ox at a village eighteen miles distant from Rahuri. After an almost miraculous cure the child's father said he was afraid to have under his roof a boy who was so manifestly under the special care of Providence. Accordingly he brought him again to the missionary, who had been instrumental in his cure, and made him over to him to care for and to bring up as his own. By this act he not only outcasted his son, but also incurred the displeasure of all his caste people, who were extremely averse to his taking this course. This child has now grown to be a man and is to-day a Christian teacher. The father, an honest, faithful old Hindu, will not so much as eat bread with his son, for fear of being excommunicated from his caste. Notwithstanding this fact, he often goes to his son and consults with him, and in every way shows to the missionary that his gratitude for his child's recovery is constant and his friendship unchangeable.

A few days since an old woman was brought to the Rahuri dispensary with a dislocated lower jaw. She had been suffering for three days from this disorder with the greatest possible amount of discomfort to herself. In consequence she had visited several noted temples, where the gods who presided were reported to make miraculous cures, and she spent much money in invoking the assistance of these deities, but without relief. With one touch of the doctor's hand the jaw snapped back into place, to the instant relief of the patient, and so she, poor creature! knowing no better way of showing her gratitude, fell at the missionary's feet to worship him. She was of course forbidden to do this as soon as her intention was discovered. The doctor often has occasion to tell these poor ignorant creatures that "I am a man, like you all; worship God only and serve him."

Sometimes patients are brought for treatment many weary miles in their rude, country bullock carts. Often they come too late for cure, but even then they can be made more comfortable, and many times the kindness they receive seems to turn their hearts toward the light. One man—a leader of some religious body—came for treatment which required a stay at the dispensary of some weeks. His disease was incurable, but the relief from pain was a source of comfort to him. While at Rahuri he held several interesting conversations with the missionary upon religious subjects. Afterward he returned to his distant home and soon the news came that he was no more. But before he died he called his followers around him and exhorted them to learn more of Christianity, as he was satisfied that that was the true religion they all had need of.

Dispensary work strikes at the root of many of the religious superstitions of the people. To their minds sickness and disease are sent by some angry god or goddess, as the very names of many of their illnesses imply. If these can be cured by the missionary's medicine, then there is some power above that of their gods. At the first all attempts at treatment were looked upon with more or less suspicion. The dispensary was attended by many who would take away the medicine prescribed, politely expressing great faith in the treatment recommended,

but as soon as they were out of sight the medicine would be thrown away or some useless nostrum substituted for it. On inquiry it was found that the medicine usually prescribed was in a liquid form, and as this contained water it was sure to defile a holy Hindu. To meet this difficulty in those early days medicine had to be given to caste people in the form of pills or powders. After experiencing benefit from this species of treatment some grew bolder than others and began to try medicine in liquid form also when assured that that was better adapted to reach their cases. After all these years of practice many of the highest caste of Brahmans will now take readily medicine in any form whatsoever, even preparations of cod liver oil, beef tea, and the like.

At the present time the medical missionary is often called to the houses of these people, high caste and low caste alike. Often he is taken into the inner apartments to see and prescribe for the women. Such places are at present entirely inaccessible to the ordinary missionary. In subsequent meetings with persons who have received treatment one usually finds a good deal of cordiality and gratitude in their natures. Their friendliness is shown in the favorable way in which they look ever afterward upon our general evangelistic work. Oftentimes they will go to the trouble of aiding in some way the cause of missions which ordinarily they would have opposed most strenuously. For instance, it is not an uncommon thing for such ex-patients to use their influence in bringing high-caste boys to attend the mission schools, and to obtain sites for school buildings within the limits of the towns where it was regarded as contamination to have the low-caste people even pass along the streets. Now in several towns in this vicinity we have schoolhouses situated within the town walls, where the low-caste Mahar and the high-caste Brahman can send their children and receive equal consideration.

We have seen wonderful results from a medical work carried on without funds from the mission or without outside influence, and carried on incidentally, as it were, to the pressing labors involved in the care of a large district.

Some time in the near future we hope to see the medical arm of the Marathi Mission well equipped, attended to without outside distractions in all its departments of dispensary and hospital work, being sure from experience gained in the past twenty years of the supreme value of consecrated medical work in a country like that of India.

### **Letters from the Missions.**

#### **Western Turkey Mission.**

##### **RELIGIOUS INTEREST AT SIVAS.**

SINCE the beginning of the year there have been signs of special religious interest at Sivas, especially among the young people. Mr. Hubbard writes cautiously concerning the movement, uncertain as to how much it might mean. Daily evening meetings were continued from the Week

of Prayer till the Day of Prayer for Colleges. Mr. Hubbard says:—

" We had very good attendance and much tenderness of feeling was manifested in the meetings, though more among outsiders than among our recognized Protestants. The audiences were composed chiefly of the young. We saw enough to encourage us, and we knew that two or three of our high school boys, who had

long been struggling, had come out into more light and trust. There were several who began to pray in public and to express determination to use the promises and lead a new life. . . . The day of fasting and prayer was also a holiday in the Armenian church this year, and our chapel filled with a curious and restless tide of humanity. We made no attempt to hold the usual inquiry meeting. Persons enough to keep us busy till dark crowded about us of their own invitation. We decided to hold another day of fasting, etc., a week later, that also being the first day of the new term of school after Oriental holidays vacation. We purposely refrained from general notice of this. Only the more earnest of the inquirers and our own scholars were present. So we were able to hold the inquiry meeting. Not many of the boys stayed, but we found a large number of large girls. They had meetings in the forenoon, where they had already received much blessing. We were not half through when dark and supper-time came, so a special meeting was held for the girls in the evening, and as that did not satisfy some, who said they would like 'to sit up all night and pray,' we held another meeting in their schoolroom in the morning. It was cheering, at least, to see two or three rising at once to pray, and to hear their short, direct, warm petitions and thanks."

Mr. Hubbard refers specially to one girl in the school in whom a marvelous change was seen. In conduct and scholarship she had stood very low, but she soon became remarkable for her brilliant recitations in English and her complete change in bearing. Of another case Mr. Hubbard says:—

"A neighbor's boy had received the 'Child's Book of Repentance' as a Sunday-school present this New Year's. He called the other day. The book had referred to the parable of the Prodigal Son, and he had been musing over it. Said he: 'The old man ought not to have taken back that scamp at all.' At last he said: 'Anyway what was the need of his putting on his finger that *ring*?' After consider-

able more conversation the boy said: 'I've done some pretty crooked things myself,' — his voice now very subdued, — 'would you mind praying with me?' The next morning he said he did not know certainly whether he had got into his Father's house or not, but that he had slept much more sweetly the last night than for a long time before."

Mr. Hubbard refers very briefly to other incidents which give him much encouragement, and he asks fervently for the prayers of God's people for Sivas.

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#### *Central Turkey Mission.*

##### HADJIN.

MR. MARTIN, writing May 28, speaks of Hadjin and its surrounding villages as the most poverty-stricken part of their missionary field in Central Turkey. The town was founded among the mountains as a safe retreat from enemies. But the rocks do not allow room for successful agriculture. Yet Mr. Martin says that in spite of all hindrances there is much ground for encouragement were not their appropriations so cut down. The "Hadjin Home" and the Boys' High School are in good condition, since the Gregorians as well as the Protestants are eager for first-class schools. In the town itself there are about 400 children under instruction, and in the villages from 150 to 200. Mr. Martin says:—

"Many of the Gregorians come frequently to our service. Most of those who thus come are spiritually minded persons who have a real desire for the Bread of life, and who feel benefited in hearing the gospel preached. Many causes operate against their leaving the national church to join another. But even if they do not become identified outwardly with Protestantism it may be that their influence will tend to hasten the reformation within the church, which is sure to come before long. The leaven is at work. Within the church are evangelicals, as well as conservatives. Political reasons provide a strong motive for the preservation of the national church, but the tide of gospel

and educational enlightenment is rising higher and higher and is making the demand more imperative to accept reform rather than suffer extinction. In Shar a number of families have recently been identified with our church, and in Hadjin several persons have commenced this year to attend our services somewhat regularly. In Engerli there is a very hopeful work going on. Within the past few months many have been added to the church in that village. All the brethren there, especially those lately received, are full of zeal, every one of them a preacher of the Word. Some of them have been turned out from their homes and families and have endured not a little persecution. But they have so far persevered, and the only effect of persecution on them has been to whet their zeal and to give them an increase of joy in that they were deemed worthy to suffer such things for Christ's sake."

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#### *Eastern Turkey Mission.*

##### CHOONKOOSH.

DR. BARNUM, of Harpoot, in writing of Choonkoosh, quotes a letter from the native pastor giving gratifying intelligence. Dr. Barnum says:—

"Choonkoosh is a small town among the Taurus Mountains, nearly fifty miles to the north of us. It is one of our most prosperous out-stations. The pastor is a very earnest, spiritual man, and he has built up a good church with a large congregation. The people are poor and many of them are obliged to get their living abroad. They have been so completely snowed in the past winter that for several months we had no tidings from them; but a few days ago I received a letter from the pastor, in which he says:—

"We had a very pleasant Week of Prayer. Many of the people are tanners, and so they were busy, yet a great crowd came to our meetings, especially in the mornings. The congregation was as large during the week as our ordinary Sunday congregation. We have good meetings every winter, but there has been no winter so encouraging as the past. According

to our custom, daily meetings are continued. For several Sundays past the chapel has been crowded, even the space about the door reserved for shoes. I hope that the Lord will continue to bless us during the whole year. Perfect harmony reigns in the congregation. The condition of the congregation is better than we have ever known it before. This is not the fulness of blessing which the Lord can give and which we greatly desire. God grant that this may be but the beginning of a far richer blessing!"

##### MEDICAL WORK.

Dr. Kimball writes of the work of herself and her associate, Dr. Smith, at Van:—

"Our medical practice is extensive and embraces all classes and creeds; and I am sure that its effect is very strong in drawing the hearts of the people to us, in breaking down old animosities, and in gaining for the name of American missions a new respect and friendliness. An incident which occurred this week, though in a way disagreeable, has shown the above to be very true. We are not blessed with daily papers here, so the gossip of the marketplace has to fill the deficiency. Last Thursday we suddenly discovered that the town was all agog over an attack that was falsely reported to have been made upon us and our servant by some Turkish roughs when we were out making professional visits. The story was embellished with all possible horrors and was in everybody's mouth; but all testified that the general feeling was one of shame and indignation that such evil things should have befallen us. Our Vali Pasha very gallantly took the matter up, and in his attempts to trace the story to its origin showed the people pretty clearly what his attitude was toward any such thing. So that in point of fact we feel that our personal safety is greatly ensured by this rather disagreeable episode. The Vali was so kind as to call on the station yesterday, and we had an opportunity to express our appreciation of his efforts in our behalf to him personally."

"A good deal of time and attention has been given to famine relief work this winter. As you know, the year has been one of great industrial and business depression and marked by a tremendous rise in the price of wheat and other bread-stuffs, so that when the winter really set in we found that many families usually self-supporting were in absolute need of daily bread. At Christmas time we missionaries voted down all interchange of gifts and made up a small purse for the poor. In addition to this, in answer to an appeal to our Constantinople friends, twenty-five pounds was sent us from the old famine fund in their hands. With this money we are feeding nearly a hundred persons daily through the winter. Though this is, of course, a very small proportion of the sufferers, still, compared with what the community is doing for itself, it is really the greater part of all the relief work in the city and is much appreciated by the people. In all these ways the gospel of love is being preached in a manner that ought to make itself understood by even this rather unreceptive people."

#### POVERTY AND FAMINE.

Writing from Erzroom near the middle of April, Mr. Macallum says:—

"The famine continues to increase in severity. Spring is opening up late. Very many of the farmers have no grain to sow; we wish we had enough money on hand to supply the Protestants of Khanooos with seed, but I am sorry to say that what has come to us is now exhausted, or practically so. We are feeding about 700 people a day in this city, who otherwise would have nothing to eat. Besides this, we have sent sufficient out to the country districts to keep life and courage in several hundred more. This work may not result in making Protestants, but it certainly does open up the way for evangelistic work, attracts attention to us, and gains sympathy and trust. I think the method we adopted in this city of working definitely in conjunction with the Relief Committee of the Armenian Church

has shown itself to be eminently wise. We have also, by a direct gift to the Relief Committee of the government, gained considerable sympathy from the Turks.

"The abject poverty of the people is of course a discouraging problem. The number of thoroughly hopeless men and women is very great now. As I wrote some months ago, it seemed probable that many would die of starvation before the winter was over. This has been the case. We have heard of several well-authenticated deaths of that kind. The great thought in the minds of many is to find a way out of this country; the prospects certainly justify such a desire. In fact our work in Khanooos is threatened with extinction from this cause. Several families of Protestants went last fall to Russia, and we are told that the remainder will probably go this spring, unless they get relief from some source. Altogether this year has been a very discouraging one."

Two weeks later than the date of Mr. Macallum's letter Mr. W. N. Chambers writes:—

"The famine is growing more appalling from day to day. Spring is opening up very late, which makes the suffering severer. We are doing what we can in the way of relief."

#### BITLIS.

Mr. Cole wrote in April of the fact that they were distributing bread at Bitlis to more than 200 families who came to their doors, and he adds:—

"Just as we were reluctantly coming to the conclusion on Friday last that we must turn the poor ones away, since we had not enough to give them their petty allowance, there came Mr. Peet's telegram announcing the gift of another fifty pounds to replenish our depleted funds. God bless the donors!"

Mr. Cole describes two tours he had taken, in both of which he found much of poverty and suffering. On one of these tours there occurred an incident which illustrates the condition of affairs in the vicinity of the Moosh Plain, where

Mr. Cole was traveling with Miss Mary Ely:—

"So far as the people are concerned, there are open and willing ears for the gospel message, though they are so terrorized by the situation that little takes root. I was at a house of one of our people in Derkevank village, one and one half hours from Moosh. The head of it died some time since of cholera, *en route* to Constantinople, and I dropped in to give a word of comfort. Many from the village flocked in to see and hear something new, as is the custom of the men, who leave their cold, cheerless homes—family and all—to cluster in the warm *oda*, the guest enclosure in a corner of the stable. All at once comes in a regimental wearer, who sets to driving them all out, with such flourishes of his stick as indicated what they would have *felt* had I not been present. 'What are you doing here? Who is this?' coming up in front of me. On his questions as to whether we were having some religious meeting, I answered him pretty squarely as to who I was and my office, referring him to his governor, whose 'road paper' was in my pocket. Upon this he subsided so far as I was concerned, though the insults and abuse for the people were but begun. But why rehearse cases, since the pen would tire and tax you uselessly?"

Mr. Andrus, of Mardin, who was then at Midyat, wrote of the good resulting at Kerboran from stedfastness under persecution.

"Last fall the condition of parties among the Jacobites in the village was such and the life of the preacher was so threatened that he wrote to me of his desire to remove to some other place in the field. I replied, urging him to stick to his place and work even in the midst of dangers, encouraging him with the assurance that such threats were strong proofs that his work was telling, and that if he should put himself wholly in the keeping of the Lord and wait patiently for him, while keeping right on with his labors, he would reap a reward in an enlargement of his work. He stayed, the

tide turned in his favor, the congregation increased, and when the Midyat pastor with some of the brethren of his church visited Kerboran a few weeks ago the chapel would not hold all who gathered to hear the Word. Since then some twenty-five families have joined the Protestant community, and the brethren are now compelled to consider plans for the enlargement of their chapel, which was built only a few years ago without any aid from the Board. All the work in Kerboran is carried on through the medium of the Koordish language, save that Arabic is taught in the common school of the community. There is no Arabo-Koordish New Testament as yet, and only three or four of the brethren can read Arabic and understand it, so that the work goes forward at a large disadvantage. I have made a beginning at the transliterating into Arabo-Koordish the Armeno-Koordish Gospel of Matthew, published by the American Bible Society in 1891, but almost constant absence from home necessarily renders progress upon it slow.

"Last year I was away 246 days out of the 365, and traveled on horseback 1,395 miles. This year so far I have been at home just ten days, and am now on a tour through this mountain and thus on to Sert."

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### Marathi Mission.

#### STORY OF AN OUT-STATION.

THE annual report of the Marathi Mission is full of good things, many of which we wish our space would allow us to quote. The number of persons received to the church on profession of faith during the past year was 133, so that at the close the whole number of communicants was 2,562. Two new churches have been organized, making forty in all. The gifts by the native Christians amount to about 4,000 rupees, which, when reckoned by the value of a day's labor of an ordinary workman, make an average of eight and a half days' labor contributed by every communicant, male and female. An incident is narrated by

Mr. Bruce, of Satara, relating to the out-station of Masur, which illustrates so well the methods of work and the obstacles that are placed in the way of evangelistic efforts that we give the story entire:—

"Masur is situated about twenty-five miles southeast of Satara. It is a village of about 5,000 inhabitants and is only about one mile from the railway station. I had often thought of it as a desirable place to occupy, but the way did not seem quite prepared. In the month of June last, near the beginning of our rainy season, I sent out two of my preachers for a somewhat lengthy tour. Among other places they visited Masur, and found the people, for the most part, very ready and attentive listeners. The old story of the gospel was new to them, and they were attracted by it. They gave our preachers a hearty reception, and many asked them why they did not come there and live, so that they could hear the truth all the time. One old Mussulman went so far as to offer them a house to live in if they would come.

"The hearts of our preachers were greatly stirred within them, and when they returned to Satara, they gave a most enthusiastic report of their experiences. One of them, whose name is Tatyaba, begged most earnestly that I would allow him to go and live at Masur. The question of obtaining houses in the villages for our preachers to live in has always been one of serious difficulty, often involving a contest of months or years; and now, when the house was offered on the one hand, and the preacher was begging to be allowed to occupy it on the other, I felt that it was the Lord's call, and in spite of reductions I dared not disobey. It was necessary, however, in the first place to make sure of the house, for I have often been disappointed here, when success seemed almost within my grasp. Hence I sent Tatyaba with another man back to Masur, with orders to secure a lease of the house, so that it might become our property for the time being, according to the laws of the land. They found the old Mussulman ready and

willing, and they started off with him to the village writer, to have the lease made out. On the way the Mussulman met a friend, who asked him where he was going. He told him that he was going to lease his house to these Christians. The friend immediately began to scold him and abuse him that he should have thought of letting Christians occupy his house. The old man became frightened and turned about, saying that he could not let us have the house."

#### ANOTHER EFFORT.

"Our Christians were very much depressed at this and they went to the public resthouse where they were stopping, to pray over it and to consider what was to be done next. On inquiry they found that a widow woman, whose name we will call Minabai, owned a house in the centre of the bazar, which she was willing to rent. In order to secure a lease, however, they must have the assistance of the Patil (headman of the village) and of the village writer. They therefore called on the Patil, and after the common civilities Vithoba, one of the Chrisfians, commenced the conversation as follows: 'Patil, you have a fine village here.' 'Yes.' 'You have a great many people of different castes living here.' 'Yes.' 'You have Brahmans and merchants and farmers and tailors and oilmen and potters, goldsmiths and blacksmiths, and a great many others.' 'Yes, a great many.' 'But I find that you have n't any Christians living here.' 'No, it would be a good thing if there were some Christians living here with the others.' 'Well!' said Vithoba, 'our Saheb has sent us here to obtain a house, and if we can get one he would like to send some Christian preachers here to live.' 'Have you found any house that you could obtain?' asked the Patil. 'Yes,' replied Vithoba, 'there is one belonging to Minabai, which she is willing to let us have.' The Patil then turned to a servant and said to him: 'You go and call Minabai.'

"When Minabai came the Patil asked

her if she was ready to rent her house to these Christians. She expressed her willingness, and the terms were soon agreed upon. With the help of the Patil the village writer was called and the lease was written on government stamped paper, according to the laws of the land. An advance payment of rent was made, which was duly acknowledged in the lease. Minabai agreed to have the house vacated in three or four days, when the Christians could come and take possession. Everything now seemed favorable, but so many difficulties of every conceivable nature have previously arisen in our house-hunting experience that I thought it best to get the house into our actual possession before allowing Tatyaba to take his family to Masur. Hence at the appointed time I sent Tatyaba and Vithoba and one other man, with orders that when the house was obtained the two men were to remain in it, while Tatyaba came back to Satara for his wife and children.

"On arrival at Masur they found everything right, according to promise. Minabai had vacated the house, had cleaned it up with cow dung, after the manner of the country, and was waiting to give over possession of it to the Christians. They went to the house, and Minabai was about taking the lock off from the door when the emissary of Satan came along. He asked Minabai what she was doing, and when he found that she had rented her house to the Christians, he made great disturbance, scolded, and so frightened Minabai that she refused to open the door. No amount of persuasion from our Christians or from the Patil, who gave us all the aid in his power, could induce Minabai to fulfil her agreement and give possession of the house. The enemy had thoroughly frightened her by telling her that the Christians were defiled, that they would defile her house, and if they once got possession of it they would never give it back to her again. The next week I sent the men down again, accompanied by Rev. Mr. Kassimbhai, my principal evangelist, but Minabai could not be prevailed upon to give up the house."

#### THE HOUSE SECURED.

"It was now evident that some pretty decided measures must be taken, or we should fail to secure the house which we had leased and for which we had paid rent in advance. And if we allowed ourselves to be prevented in this way from entering Masur, it would ever after be hopeless for us to attempt to gain a foothold in any other village in the district. It seemed as if the interests of the work were largely at stake, and it was impossible to withdraw from the contest without seriously betraying those interests. Besides, the thought was ever before me that the Lord sent me there. I could say 'Thou *didst* call me,' and although difficulties might arise I felt sure that he would give us the victory in the end. Our next step was to send Minabai an official notice that our people would come on a certain day to take possession of the house, and if she did not give it up, a suit would be filed against her immediately in the civil court, and she would be subjected to heavy expenses. This had no effect upon her. My orders to my men were that they should enter the suit at once, but in consultation one with another they concluded that it would be better to adopt more drastic measures, and perhaps place the shoe on the other foot. So they sent a man in the darkness of the night to remove the lock from the door, while they, coming afterwards and finding the door open, entered in and took possession. In the morning there was a great commotion in the village, and the people wondered how the Christians got into the house. Tatyaba soon after removed his family to Masur, and they have been there ever since. But they have had to endure a great amount of petty persecution from a very few individuals. Most of the people are friendly and are glad to have them there, but there are a few who are determined to drive them out of the village.

"I have been afraid that Tatyaba would get discouraged and abandon the enterprise, but he has held on bravely through it all. He has told his opponents that

they might kill him if they wished to, but if they did there would be ten men come and take his place. So he has gone cheerfully on his way, submitting to their abuse and to very great inconvenience and trusting for protection in the name of the Lord. The outlook at Masur has brightened up very much within the last two months. Some of those who have been most forward in their opposition have acknowledged their error, and promised to give no more annoyance. The criminal suit which Minabai brought against Tatyaba for entering the house as he did, has, after months of delay, been brought to a conclusion. The magistrate pronounced it a false case, and Minabai was required to pay all the costs. We greatly rejoiced in this result, as it showed the people of Masur that Christians had some rights as well as other people. We are now trying to get a piece of ground from government, on which we can build our own house in Masur. Our earnest prayer is that, as we entered upon this work in the name of the Lord, he may be pleased to grant his blessing and make it the means of saving souls."

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#### *Shansi Mission.*

##### GROWTH AT TAI-KU.

MR. WILLIAMS, under date of May 10, writes:—

"We are very hopeful of the work at Chéwang. We have there five church members. They have by themselves, entirely without mission aid, rented a convenient room on a main street for holding public services. At first the village elders and rich men strongly objected. Now there is no opposition. Last Sabbath I had there a small but very attentive and appreciative audience. Mr. Wang is one of the largest contributors to the work there. This man's attitude and growth in knowledge and spiritual experience is most satisfactory. He has suffered much for Christ's sake in persecution and pecuniary loss, but his sensible conduct and steadfast purpose have already largely allayed the fears and stopped the persecution of

his friends. Last year Mr. Clapp was shut out not only from Mr. Wang's home but from the only public inn in his village, while recently Miss Partridge was cordially welcomed by his family, and now we have three fine boys in the school whose fathers are friends of his. He has been with us in Tai-ku for about three months studying and reading, and in every respect has shown himself an exemplary Christian. Having two wives, we have hesitated about granting his wish to receive baptism. After long and prayerful consideration of his case we are, as a station, a unit in deciding that such a step is pleasing in the sight of God. His case is decided on its own merits and need not affect the decision in other cases. As the state of society at present is in China the second wife cannot be put away without doing her a great wrong. The question of polygamy is one which can only affect the beginning of the church, and in no case would a member be allowed to take a second wife.

"A new opening has recently been made in Tung Fang, a village of some 4,000 families five miles from Tai-ku. Some time ago a man bought a Christian tract entitled 'Two Friends' from Mrs. Clapp. He became interested and bought a New Testament. Mr. Clapp knew nothing of the man until in the winter when he became a worshiper in our chapel. In conversation it was found that he knew much of the truth. He now walks in regularly to Sabbath services. Two weeks ago he invited Mr. Lin to his village to preach and asked Miss Bird to go and teach his wife and neighbors. We hope that a permanent work has been started there."

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#### *Japan Mission.*

##### INTOLERANCE.

MR. WHITE, writing from Okayama May 21, speaks of his Sunday work at Saidaiji, a town about seven miles from Okayama, which place he describes as a "second Ephesus."

"There is a famous temple of Kwan-non in the town, which yearly holds a

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great festival, all the ceremonies connected with which last about three weeks. The principal event of the celebration is a contest for some small pieces of wood which have been consecrated by the priest and the possession of which is thought to ensure prosperity during the year. The night this contest takes place the crowd numbers from 25,000 to 50,000. The prosperity of the temple and that of the town go hand in hand. It is commonly said that the townspeople make enough money during the time these crowds are there to support them during the remainder of the year. The people, thus receiving their wealth through the temple, do not look with any more favor toward Christianity than did the ancient worshipers of Diana. An incident which occurred some time since will show the character of the people of that district. About a mile and a half from Saidaiji is a little town where one Christian lives. There are two temples in the place, one Buddhist, the other Shinto. The Buddhist priest proposed a meeting in which he, the Shinto priest, and the Christian should each present the claims of their respective religions. They agreed to the proposal and a night was appointed for the meeting, which was to be held in the Buddhist temple. On the evening appointed (it was Sunday) the temple was filled and there was present a delegation of about fifty Buddhist priests and students from their school in Okayama.

"I did not go to Saidaiji on that Sunday, but my teacher was there and went to the meeting in the evening. The Buddhists being present in force were anxious to have at least two speakers for each faith, and the Christian urged my teacher to speak also. He did not wish to do so, but finally consented. There was only one Shinto priest present, however. The audience was quiet and attentive enough until the time came for the Christian speakers to take their turn, and then a great commotion and uproar occurred. The meeting ended in great confusion and if there had not been several policemen present serious results would undoubtedly

have followed. My teacher and the Christian of the place were escorted to the latter's home by one of the policemen, so that they received no harm. Several Christians who went over from Saidaiji did not fare so well. They were pursued on their way back after the meeting by a crowd of men, who pelted them with stones and clods of earth, inflicting some bodily injury, though not of a serious nature. Fortunately they found a policeman on the way and under his protection arrived at their homes without any great harm. Of course very little good can be expected from meetings of such a character, and my teacher consented to take part in it only after much urging. I mention this incident simply to give an idea of the intolerance of the people in that district and their attitude toward any other than their own religion, even when presented by their own people."

In contrast to the attitude of these people at Saidaiji, Mr. White mentions other places where the work is in a good condition, and he confidently asserts that the outlook for Christianity throughout the whole district is bright and encouraging.

#### A HOPEFUL PLACE.

Mr. Pettee writes of a place of a different sort from the one described above by Mr. White: —

"Last Sabbath I went on my wheel to a village fourteen miles away and baptized eleven persons — five men and six women. All were over twenty-five years of age, the oldest being seventy-three. The evangelist there is doing grand work and I think by another year the annual report of this station will include the organization of a self-supporting church in that place. The work now is a branch of Okayama church. The examination of candidates emphasized these facts: (1) Nearly all had known about Christianity for several years. (2) The decision that led them to ask for baptism was owing to direct personal work of the evangelist. (3) The success of the work there is owing to the conscientious and courageous emphasis of the old primal truths of the gospel, a personal

God, personal sin, a personal divine Saviour. I wish all our evangelists were as direct, positive, and practical in their preaching and as sympathetic and persuasive in their pastoral ministrations as Mr. Mizote, of Kagato."

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#### **Mission to Mexico.**

##### **THE ANNUAL MEETING.**

UNDER date of June 13, Mr. Eaton writes from Chihuahua of the annual meeting of the mission which had just been held in that city:—

"The loss of two ordained men from our small number was keenly felt, Mr. Case having been obliged by ill-health to retire to California almost a year ago, and Mr. Crawford having been recently called away from earth. There was a special service held in his memory, at which the principal events in his life in Mexico, up to his triumphant death, were recalled by several speakers.

"But on the other hand the attendance of ladies was larger than ever before, owing to the departure of several on furlough for the United States; and we were fortunate in having with us an official representative of the Board in the person of Secretary Daniels. He was able to remain five days, attending all of the business meetings during that time, making a public address through an interpreter one evening, giving a charming talk at a social gathering of missionaries and other foreign residents on Saturday afternoon, preaching on Sunday to nearly sixty English-speaking people, and assisting at the celebration of the Lord's Supper when twelve members were received to the Mexican church, seven of them on confession. His ready yet discriminating sympathy and his wise counsel were received gratefully by all. His visit brought immediate blessing, and doubtless the later results will be no less beneficial.

"The additions to the churches have been rather smaller than usual, but the educational work has prospered, including the training school in El Paso. The debts

on the attractive church buildings in Chihuahua and Guadalajara have been lifted; and in view of the appointment of one new man and the probable commissioning of another, to fill vacancies, we turn hopefully to the future, expecting larger spiritual results by the blessing of God.

"It was felt that steps should be taken toward the establishment at an early day of schools for boys, and that the basis of the school in El Paso should at once be broadened to include studies preparatory to the training for the ministry, and thus encourage more young men to seek an education, from amongst whom more careful selection might be made of those showing aptitude for directly Christian work. Our most pressing need is that of educated and consecrated native preachers and pastors, to care for the churches already organized and to carry the gospel to many people who are practically ignorant of it.

"The sessions for business were not allowed to encroach upon the time set apart for cultivating the devotional spirit, and the public meetings were largely attended, to the evident profit of those who participated in them."

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#### **West Central African Mission.**

##### **THE MEDICAL WORK.**

MISS JOHNSTON, of Chisamba, writes with deep regret over the fact that the appropriation for medical work in their mission has been cut down. She speaks as follows of the value of that work:—

"People have come from long distances for treatment. Last week the chief of Katavola sent us a whole family—the father, one of his headmen, mother, and two children, one of whom is sick. They asked permission to stay till the child is better. One of the chief's own children was here for several weeks under treatment. When the little fellow arrived he was very ill. The native doctors had done all they could, and at first Mr. Currie was afraid that he was past help. However, he returned home well and strong.

"During the last two days some others

have come from the same district. These visiting patients attend all the meetings and services, are always attentive and well-behaved, and who can tell what blessing they may take with them to their homes? There is a district called Cisingi, not very far from Katavola, but nearer Chisamba, where they have so far refused to listen to the gospel message. They have said they did not wish to hear it, etc. Still we trust that in time they may be won, possibly through the people of Katavola. To give up this work seems wrong, and yet medical help cannot be given to a few and denied to others. They would not understand the reason of it. The deficit must be made up in some way. We pray that the hearts of those who are able may be influenced to help on the work for which our Master gave his own life."

Miss Johnston writes hopefully of the progress the girls are making in the school. Some of the young people are remarkably bright intellectually and faithful in service.

**A NEW BRIDGE.—"FOR THE SAKE OF PEACE."**

Mr. Lee writes from the new station, Sakanjimba:—

"I must not forget to mention the building of a good bridge across our river, the Lutamo. In the dry season this river is easily fordable at certain points, but now it is so swollen that our mules could not carry us across. As there is a large number of villages across the river, and many people come from there to attend our services, it is necessary to constantly visit them. Then, too, the road to Bailundu crosses the river. So we decided to build a good substantial bridge and cover it with earth and sod so that we could ride over it. We informed all the chiefs of neighboring villages of our intention, and they willingly turned out with their young men to help us. We cut down several large trees long enough to span the river (that is, thirty-three feet), then placed rough-hewn planks crosswise on them, and then covered all with earth and grass, and now we think we have a bridge that will last for years.

"It is a custom for the natives who live near streams to erect bridges, poor affairs they are, over the water and then collect toll from all travelers crossing on them. All our 'old men' seem much surprised at our insisting on this bridge of ours being free to all comers. One old man, however, gave a good explanation of the case to the others. He said: 'Don't you see these are "omanu va Suku" (men of God), and God has changed their hearts so that they have not got any more "oci-pululu" (covetousness)?' Then the pride of the old man's heart evidently suggested to him the thought that they all might as well share our good reputation, for he continued: 'Won't all the travelers carry the word from Benguella to Garanganze that the people of Sakanjimba are God's people, for they have built a good bridge and take no toll?'

"We have had to make a slight sacrifice this month for the sake of keeping on good terms with the fair sex of our district. We had three nice little pigs, from imported stock, and they were as lovely little pigs as little pigs can be. About six months old, they were fat and jolly little scamps; but unfortunately they contracted a habit of running off to the women's fields and eating up their manioc. Several women came to us with doleful countenances and told of the depredations of our little trio. A handful of salt usually made peace, but the thing became monotonous and expensive, for salt is very expensive here, costing \$5 for fifty pounds. The complaints became of daily occurrence, so yesterday we decided to kill all three of the marauders, and today their flesh is cut up for eating. Of course we have the pork, but we had hoped to keep the 'porkers' until they were grandparents. 'Peace at any price consistent with our principles' is, however, our policy, and I think all the women appreciate our kindness in this instance, for pigs are highly valued by the natives. A pig, an ox, a person (slave) are all one price here. So they think we sacrificed as much value as three slaves in killing the three pigs."

**Mission to Spain.****THE WORK OF A SPANISH PASTOR.**

MR. GULICK, of San Sebastian, forwards extracts from the report of Señor Marqués, of Bilbao, portions of which we give as illustrating the methods of work and the devotion of this native pastor. The report covers the period from August to December, 1893.

"From the fourteenth to the seventeenth of August I visited a large number of places in the mining district between the city of Bilbao and the sea, talking with many people and distributing a great many tracts. The night of the seventeenth I had to return to Bilbao to direct the Thursday evening meeting, but on the eighteenth I returned to the mines, where I spent the rest of the week. It was a week of great pleasure to me, as almost without interruption I was permitted to sow the precious seed. On Monday, the twenty-first, I set out again for evangelistic work, having arranged that one of the congregation should lead the meetings at Bilbao on Tuesday and Thursday evenings. On this tour I visited sixteen towns, six of them of considerable importance, and in all of them I had the opportunity to converse with people about the gospel and to distribute tracts. Especially in Bermeo I had a good meeting with persons whom I had met there on previous visits. They invited me to return next month, when they were to open a new casino, at which time they would arrange for me to give a conference in the casino hall. But when I saw on the program for the festivities of the occasion that balls were to be given, I declined to accept the invitation, explaining to them that such diversions would not harmonize with the object of my mission, which would be in behalf of the gospel.

"In all these towns there are many persons who have been in Spanish America, where they have made comfortable fortunes, and have returned to their native country to live quietly on their incomes. Many of them have known something of the gospel from what they have seen of

it in visits to the United States, or from books that they have read, and they approve of it. But here they fall in with the customs around them and float with the current. I told them that they were like insects that, gathered into their nests, go into a long winter sleep; that now it was time that they should wake up and actively communicate to their neighbors some knowledge of the things concerning the true religion that they knew. 'Yes, yes,' they reply; 'we know it, but the priests would oppose it and would stir up our neighbors against us and would make our lives miserable.' The result is that all through these coast towns we find many who know more or less of the gospel, but who live in a sort of lethargy, their hearts deadened by the formalities of the Roman Catholic religion that here, at least, seems to have the mission to turn man into a spiritual mummy. I talked freely with them and urged them to wake up. They cordially received books from me and asked me to visit them again.

"So I was engaged until the end of the month, and with thankfulness I can say that not once during all the touring of this month has any obstacle been raised to my mission by priest or layman, and that everywhere I went I found persons who listened respectfully and attentively when I talked to them about the gospel.

"In the month of October three beautiful meetings were held in the house of our brother L——. The room was full each time, and old friends and new comers alike listened to the preaching of the gospel with every sign of deepest interest. As usual I spent every Saturday of the month in the mines and at work among the miners.

"In November it was thought that the cholera would have diminished on account of the cold and rain; but, on the contrary, it was nearly as virulent as ever. Our meetings at the mines, however, continued without interruption, and we ever had a theme to rejoice over in the providence of God that has still prevented the dread disease from striking any of our friends. It was wonderful, also, how the good people

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would come through the dark from far away, over roads that I found almost impassable by daylight. Surely it was a test of their interest in the gospel. The priests had said that the Protestant pastor would not dare to continue his visits to the mines if the epidemic should spread in that district. I am happy to say that God helped me to prove their prediction false.

"In December in spite of the tempestuous weather and the almost impassable roads in the mining regions, three good meetings were held this month in the house of our brother L——, and I was able on Saturdays to visit in the workings a considerable number of the miners. The year closed in blessings. I can truly and gladly say that during this year I have been permitted by God to speak about the love of God in Christ to hundreds of persons who never before had understood what the gospel is. May the Holy Spirit perfect the good work in their hearts!"

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#### *Mission to Austria.*

##### WHAT A VISITOR SAW.

DR. J. C. BERRY, of the Japan Mission, on his way to the United States, has spent some time in hospitals in Austria, and he writes as follows of a visit which he paid early in May to Prague and of the cordial welcome he received from Dr. and Mrs. Clark. His testimony is of special interest and value in reference to the character of the work already accomplished by the mission and the prospects for the future.

Dr. Berry says: —

"My visit happening at the time of their Annual Conference I was able to meet the Bohemian workers connected with our new Free Church there. It was pleasant, more so than I can well express, to meet those fourteen pastors and evangelists, to receive from each of them a cordial grasp of the hand, and to witness the spirit of unity, mutual confidence, and brotherly sympathy among them, and their loyalty to the members of the mission. Nothing can gladden a missionary more than to witness such a spirit among

the workers, for he knows that it means God's blessing and large success.

"It was my privilege to address them Wednesday evening, and I have never heard Luther's grand hymn, 'A Mighty Fortress is our God,' sung with greater effect — upon myself at least — than by that audience of about two hundred Bohemians. They are very musical, and in the rich harmony and volume of sound that filled the hall and drowned the tones of the organ I heard an earnest of that service of song which shall again ascend, as in the days of Huss and the Moravian Brotherhood, from these same Bohemian hills. May God hasten it in his time.

"Much credit is due to the mission for the tact and good judgment shown in dealing with the intricate questions which a jealous priesthood and existing laws have forced upon them from time to time, no less than for their steady devotion to direct evangelistic work. Considering the limited means employed, splendid results are already seen; and from this on; with such a beginning accomplished, and with such a corps of preachers and colporters, the work must rapidly advance. I was gratified to witness the earnestness and manly character of the workers; to hear their encouraging reports from their respective fields; the success of the Young Men's Christian Association and Sunday-school work; the Orphan Asylum; their Girls' School; their rescue work for fallen women, for which there is such a terrible demand; their out-stations, etc.

"The work, too, of a gentleman, himself not yet a member of our church, in bringing out, in sections which sell for about two cents each, the old 'Kralicka' Bible, long out of print, and of placing it on sale at the bookstores throughout the land, is of the greatest interest and promise. You know of this Bible, the result of fifteen years' work of twelve of the best scholars of the sixteenth century — a translation, I am assured, that compares favorably with our own recent Revised Version of the Scriptures. It crystallized the old Bohemian tongue at the

time and thus, amid divisive and adverse influences, contributed largely to the maintenance of a spirit of Bohemian nationality. The people are sure to read it anew and, influenced by its rich historical association and its force and beauty of diction, will be more disposed to accept its divine lessons.

"The future of this people is one of great interest, heightened by the fact, obvious to anyone long in Austria, that Bohemia is forcing herself steadily to the front and demanding of Austria increasing independence in the management of her home affairs. Within thirty years these Czechs have created a powerful political party, a literature, a school of music, with many noted scholars in philosophy, medicine, and politics, and they now conduct a part of the great Prague University in their own language. At a musical exhibition held in Vienna three years ago they had

a theatre quite their own, where dramatic plays and operas, written by their own people, were rendered with success—a newspaper critic, in reviewing their effort, declaring, 'The Bohemians are full of the strength and fire of youth.' The people hold together as one man, no matter what differences may exist in their social rank, and are making loud demands upon Austria for the retirement of German-Austrian influence and for the advance of Bohemian interests. That they will attempt to separate from the House of Hapsburg is not likely; but that more and more they are to follow the example of Hungary and demand autonomy in the management of home affairs there can be little doubt.

"May God grant that in the changes incident to her progress she may have more and more the steady influence of positive faith in Christ."

## Notes from the Wide Field.

### AFRICA.

LIVINGSTONIA MISSION.—Twenty years since, under the inspiration of David Livingstone the Free Church of Scotland inaugurated a mission at the foot of Lake Nyasa in Central Africa, and it was given the name of the Livingstonia Mission. Since that period no less than \$450,000 have been raised in Scotland for this mission. The fruits have been most blessed both in the gathering of Christian congregations and in the civilizing influences throughout that whole region. It was on the borders of and across this lake that the Arabs prosecuted most vigorously their nefarious traffic in slaves, and the mission has opened the way for the incoming of British influence and for the establishment of six other missions— one just south of the lake, at Blantyre, by the Established Church of Scotland, the Universities' Mission on the eastern shore of the lake, the Dutch South African mission, and the Moravian and German mission at the northern extremity of the lake. A new movement is about to be undertaken by the Free Church mission, namely, the establishment of a missionary institution, the object of which shall be the training of native laborers to take up the Christian work which is opening throughout the vast district. Dr. Laws had been directed on his return to Africa to explore anew the upper highlands on the northwest of Lake Nyasa so that a suitable site may be found, accessible from the lake, where there may be ample room for a colony and where buildings may be erected and a permanent institution established. It is proposed to raise a building fund of not less than \$125,000. Lord Overton, who is the convener of the mission, and Mr. James Stevenson and others have subscribed liberally for this undertaking. The annual expenditure for the mission will be from \$35,000 to \$40,000, which is nearly double the amount that has heretofore been expended, but the Free Church is moving forward

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courageously in this larger enterprise for taking possession of the whole district in the name of the Prince of Peace.

**THE ZAMBESI MISSION.** — Recent news from the Zambesi Mission is encouraging, as we learn from the *Journal des Missions*. The Barotse king, Lewanika, was in good humor, coming regularly to M. Coillard's services with his wives and also influencing his chiefs and slaves to do the same. Many chiefs give M. Coillard some hope of their conversion. A young man under M. Jalla's care at Kazungula had made public confession of his wish to be a Christian. "Karumbo, the oldest of our pupils, timid as he is, astonished us and rejoiced us by rising in the chapel and declaring in a clear voice before everybody that he had given himself to the Saviour and by urging all his friends to make haste and do the same. At Sesheke also a young man had openly confessed Christ and had shown his sincerity by public and complete confession of his past faults. One might have heard a pin drop while he spoke, and many consciences were touched; he himself was very much moved. You know that I rather hold back our young people from public pledges, because of the backsliders of the valley, and we have put Karumbo on his guard against falling back. . . . Mokumba, our chief, knows the truth and is well disposed, but is kept back by fear of the world. He said to me lately in the presence of Lewanika's brother: 'When the missionary preaches or reads the Word of God, one feels that he looks at you, specially you; I feel then as if everybody was looking at me. I do not dare raise my eyes, I cast them to the ground.' Yes, the spirit of God is working; let us all redouble the ardor of our intercessions, our fidelity in the doing of our work, and the Lord will do great things upon the borders of the Zambesi."

**UGANDA.** — The English Government has announced in Parliament its purpose respecting the Protectorate it has proclaimed over Uganda. It defines the territory over which it assumes the Protectorate as bounded by Usoga, Unyoro, and Toru [redacted] Koki. It proposes to make agreements with these adjoining territories for the purpose of securing peace and the suppression of the slave trade. The Commissioner, who is to be appointed by the government, is not to interfere with the details of government, but it is enjoined that there shall be perfect impartiality between all religions in the territory. Though urged to the undertaking by several members of the House of Lords and of the Commons, the Government does not propose at present to undertake the building of a railway. How efficient a Protectorate will be which is not aided by a better means of transit from the coast to the interior remains to be seen, but the Government indicates that, should the financial condition of the country improve, the building of the railroad might be undertaken. The Commons voted by a large majority the £50,000 asked for the support of the Protectorate.

**DEATH OF BISHOP SMYTHIES.** — Bishop Smythies was the head of the Universities, Mission, the centre of which of late has been Zanzibar, though extending into various portions of East Africa, as far south as Lake Nyasa. Tidings have been received of the bishop's death at sea on May 7 while he was on his way to Aden. Bishop Smythies was an able and devout man, but of the High Church school of the Anglican faith, and his death is a severe blow to the mission.

#### CHINA.

**KELIGIOUS AWAKENINGS.** — We find in *The Missionary Record* of the U. P. Church of Scotland notices drawn from several sources of the "Showers of Blessing" which have come in different parts of China. It is reported from the Province of Shensi that 240 villages in Kao-lin Hsien have declared for "the doctrine" and established worship, paying expenses at twenty-seven centres. The officials are threatening the people because of their leaving the old worship. It is feared that there is some political

significance in the movement, yet certainly there are great opportunities for preaching to the crowds. From Shanghai a correspondent writes: "We are also having times of blessing in Shanghai. As we go to press we are in the third week of a four weeks' campaign. With heartfelt joy and thanksgiving we note how night after night the largest native church in Shanghai is filled to overflowing, how inquirers are coming forward, how lukewarm Christians are being quickened, and how all are drawing nearer to each other and the Lord Jesus." *The Chinese Recorder* gives an incident of a Chinaman who bought a copy of Luke's Gospel in Shanghai and after returning to his village read it to his neighbors from the new book he had bought. The people became much interested, and as no copies of the book could be found they took to pieces the one they had and made a copy for each person, meeting each evening to read together. When subsequently a preacher came to the town he was told: "What ye are preaching we already know. We have long worshiped Jesus and have ceased to worship the idols."

## INDIA.

**HOW THE SEED GROWS.**—The report of the Wesleyan Mission in Mysore gives an interesting account of the development of a native coolie into an evangelist, which illustrates well the way in which native agents may be raised up in the near future for the work of evangelizing India. It seems that this young Kanarese coolie and his wife some twenty years ago went from the town of Chamarajnagar to Ceylon to work on a coffee estate, where, by diligence and natural capacity, he rose to become overseer of the estate. Here he and his wife became converted. Prospering in worldly as well as in spiritual matters, they soon began to think of their heathen relatives in the town they had left and planned to return there for the sake of influencing their own people in Christian ways. The man's name was Isaac Kangani, and after communicating with friends at Chamarajnagar, a house was rented in the midst of their own people and Kangani with his wife and eight children and grandchildren arrived at their old home, which they had left more than twenty years before. "He came back greatly changed—a man of substance, blessed with an interesting and educated family and full of an earnest Christian spirit. His reception by his old neighbors was a mingled one. Some were unfeignedly glad to see him, but the greater part held off in suspicion. They acknowledged that in every single particular he had done better than they, but—he had left his caste! His presence caused great discussion and raised the whole question of the advantages connected with becoming a Christian. The opponents were in the majority and awed the sympathizers. Isaac would have been turned out of the village if it had been possible, but he possessed some land there and set himself at once to build a house. From the first he took his stand openly as a Christian, and arranged for his daughters to be sent to our girls' Kanarese boarding school in Bangalore. In building his house he built also a school and invited his neighbors to send their children. His own married daughter and her husband, with their eldest boy, were the first to enter their names as pupils, and when we last visited them those three were sitting side by side in the same class and were reading together with some others the Kanarese Life of Christ. Isaac is anxious that all his children should be able to instruct their neighbors. He remained four or five months with his family, and then in fulfilment of a promise made to his old master, who does not like losing him, he returned alone to Ceylon to complete one more coffee season and finally to settle all his affairs. But we have heard frequently from him, and in a short time he will be back at Chamarajnagar. Nor is this quite the end of the story. Some time after Isaac left his village another Kanarese man and his wife followed him, settled on the same estate, and, like him, got converted. These two now represent a band of eleven adults, who also intend at once to return to Chamarajnagar. They are in communication with those

already arrived in regard to land and house and we hope during the early part of the new year to see them among us. Their coming will give us a goodly band of pure Kanarese men and women converted far away and now returned to make their new influence felt among their old neighbors. The matter is causing excitement. Some of these neighbors have already expressed a strong wish to be even as Isaac and his wife are."

**EXIT JUGGERNAUT.**—Under this heading *The Missionary Record* quotes from a missionary of the English Baptist Board, who says that at the Serampore festival the crowds in attendance have been much smaller than usual and evidently the faith of the people in the idol and in the ceremonies connected with it is dying out. "The people tried a third day to move the other car, and on this occasion the Brahmins were out on the roads using persuasion, and, if that failed, threats, and even resorting to force to compel the people to take hold of the ropes. It was a very amusing sight to witness all this and to see the men quietly slipping away from the ropes as fast as the Brahmins could send them there. And hence, when the signal for pulling was given, it is easy to imagine what was the result: of course it ended in failure. One car was absolutely not moved an inch, though attempts were made on three separate days to pull it. And the other car was just drawn across the road, where, notwithstanding all the efforts made to draw it back again to its former position on the last day of the festival, it had to remain." We need to consider how much the religious convictions of the Hindu have been stimulated by the fanatical crowds assembled in connection with the great car-drawing festivals, in order to measure fully and to estimate aright the change that has already taken place among the people, as well as the probable effect of this upon the hold of Hinduism in years to come.

### Miscellany.

#### BIBLIOGRAPHICAL.

*Our Journey around the World. An illustrated record of a Year's Travel of forty thousand miles through India, China, Japan, Australia, New Zealand, Egypt, Palestine, Greece, Turkey, Italy, France, Spain, etc.* By Rev. Francis E. Clark, D.D., President of the United Society of Christian Endeavor. With glimpses of life in far-off lands as seen through a woman's eyes, by Mrs. Harriet E. Clark. Superbly illustrated with steel plate portraits and upwards of two hundred choice engravings, mainly from instantaneous photographs taken from life, reproduced in facsimile by eminent artists; and a map showing the author's journey around the world. Hartford, Conn.: A. D. Worthington & Co., Publishers. 1894. Sold only by subscription.

The tour around the world made by Dr. Clark and his wife a year since, though primarily in the interests of the Christian Endeavor movement, was also undertaken with the hope of calling the special attention of the young people to the great work of foreign missions. The two ends thus sought were well served by the journey. Dr. Clark's letters at the time, in *The Golden Rule* and other papers, awak-

ened great interest, and he has now given to the press a comely volume, the title-page of which, quoted above, sufficiently indicates its character. The author has a keen eye and a facile pen, and his book is crowded with descriptions and incidents in foreign countries such as will afford entertainment and instruction to all readers, young or old. As a book of travel it is fresh and bright, while interwoven with its accounts of places and scenes are cheering records of Christian life and work. Young people will be delighted with the accounts of the progress of the Endeavor movement, and Christians of all ages will read with deep interest the testimonies given concerning missionaries, their toils and their trials. Mrs. Clark has added a few bright chapters treating of some matters which would specially arrest a woman's attention. With its text and its ample illustrations the volume is so attractive that we anticipate for it a

wide circulation and we are sure that it will serve the ends which its authors have most at heart. We quote here Dr. Clark's concluding sentences: "I am glad to have my last words in this book testify to the fact that missionary work of all the various Protestant denominations in all parts of the world is, in my eyes, the most promising and hopeful feature of modern civilization. For the enlargement of commerce, for the spread of civilization, for the uplifting of humanity, for the redemption of the world, there is no such force as that which is exerted by the Anglo-Saxon missionaries of the cross, the ministers of the Lord Jesus Christ."

*Studies in Oriental Social Life, and Gleanings from the East on the Sacred Page.* By H. Clay Trumbull, author of "Kadesh-Barnea, The Blood Covenant," etc. Philadelphia: John D. Wattles & Co. pp. 438. 1894. Price, \$2.50.

This is a fascinating book by an author whose previous works have highly commended him to the Christian public. It is a volume to be placed by the side of Thomson's Land and the Book, touching upon many points that are treated in that standard work, but in a somewhat different way. Several chapters are devoted

to the exposition of Oriental ideas, such as the ideas of "Fatherhood," of "The Way," of "Pilgrimages." We know of no volume which will serve so well to give its readers a clear conception of many of the great ideas which have entered into the life and thought of Oriental people. The volume is beautifully illustrated, as it should be to harmonize with the beauty and clearness of the text.

*The Centenary Celebration of the Baptist Missionary Society, 1802-93.* Reports of the Commemoration Services held at Nottingham, Leicester, Kettering, London, and Northampton, and list of contributions to Thanksgiving Fund. Editor, John Brown Myers. London: Published by the Baptist Missionary Society. 1893.

The title of the book sufficiently indicates its character. It is issued at low price by the Baptist Missionary Society of England, for the purpose of bringing together the many historical addresses made last year and the year before at the various services held throughout the kingdom in commemoration of the work of Carey and his associates, and of the beginnings of modern missionary movement in Great Britain. It is a stimulating volume and one of great historical interest.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

With thanksgivings that God has heard the petitions for reinforcements for the Micronesian Mission, let there be earnest prayer for the missionary band now sailing on the Pacific (see below), as well as for all missionaries now on their way or soon to sail, that they may be carried safely, may be strengthened spiritually, and may have abundant success as servants of Jesus Christ.

### ARRIVALS IN THE UNITED STATES.

- July 2. At New York, Mr. Charles W. Riggs and wife, of the Central Turkey Mission.
- July 2. At New York, Mrs. Helen L. Thom, of Eastern Turkey Mission.
- July 7. At New York, Rev. Frederic D. Greene and wife, of the Eastern Turkey Mission.
- June 6. At San Francisco, Mrs. Grace L. Roberts, of the North China Mission.

### DEPARTURES.

- June 28. From San Francisco, Rev. Francis M. Price and wife, to join the Micronesian Mission at Ruk, Rev. Clinton F. Rife, M.D., and wife, to join the mission at Kusaie, and Miss E. Theodora Crosby, returning to Kusaie.
- July 11. From New York, Miss Rose A. Bower, M.D., and Miss Louise B. Fay, to join the West Central African Mission.

### MARRIAGE.

- June 20. At Chicago, Rev. Charles R. Hager, M.D., of the South China Mission, to Miss Lizzie W. Blackman.

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## ORDINATIONS.

June 17. At Oberlin, Ohio, Mr. George D. Wilder, under appointment to the North China Mission.

June 21. At Philadelphia, Mr. Horace T. Wagner, under appointment to the Mexican Mission.  
July 5. At Binghamton, N. Y., Mr. William M. Zumbro, under appointment to the Madura Mission.

## DEATHS.

June 14. In Japan, Mrs. Louisa L., wife of the late Rev. Luther H. Gulick, M.D., formerly of the Micronesian Mission. (Further notice next month.)

June 28. In London, England, Miss Maria A. West, formerly of the Western Turkey Mission.  
(See page 315.)

***For the Monthly Concert.***[Topics based on information given in this number of the *Herald*.]

1. An out-station in the Marathi Mission. (See page 334.)
2. Intolerance in Japan. (See page 337.)
3. A Spanish pastor. (See page 341.)
4. What has been accomplished in Austria. (See page 342.)
5. Letter from our brothers in Austria. (See page 325.)
6. Items from West Africa. (See page 339.)
7. Famine relief in Eastern Turkey. (See pages 332, 333.)
8. Religious interest at Sivas. (See page 330.)

**Donations Received in June.**

## MAINE.

Action, James Garvin,	2 00
Bangor, Hammond-st. Cong. ch. and so.	100 00
Bath, Winter-st. ch. of wh. 13.06, m. c. 638 81	
Brewer, 1st Cong. ch. and so.	10 35
Freepoat, 1st Cong. ch. and so.	81 25—766 41

Legacies.—Bridgton, Mrs. Olive W. Cross, by E. C. Walker,	25 00
	791 41

## NEW HAMPSHIRE.

Concord, 1st Cong. ch. and so., to const. HENRY K. MORRISON, H. M.	100 00
Greenland, A friend,	40 00
Haverhill, Cong. ch. and so.	21 00
Henniker, Cong. ch. and so.	58 50
Hooksett, Cong. ch. and so.	10 10
Keene, 1st Cong. ch. and so., 50; F. M. Clark, 100;	
Kingston, F. J. Ward,	1 00
Langdon, Cong. ch. and so.	10 00
Lisbon, W. H. Cummings' Estate, 75; 1st Cong. ch. and so., 9.68;	84 68
Manchester, J. W. Johnston,	50 00
No. Hampton, Rockingham Conference,	31 70
Pelham, Cong. ch. and so.	65 00
Penacook, Cong. ch. and so.	6 07—628 05

## VERMONT.

Brattleboro, Centre Cong. ch. and so., m. c.	19 14
Burlington, 1st Cong. ch. and so., 45; College-st. Cong. ch. and so., 32.76,	397 76
Cornwall, Cong. ch. and so.	35 59
Craftsbury, C. D. Gilbert,	10 00
Ferrisburgh, Rev. and Mrs. Levi Wild,	5 00
Groton, Mrs. A. Betsy Taft,	10 00
No. Thetford, Cong. ch. and so.	10 00
Springfield, Cong. ch. and so.	9 75
Weathersfield Centre, 1st Cong. ch. and so.	4 50
West Brattleboro, Cong. ch. and so.	93 60—525 34

*Legacies.—Essex, Nathan Lathrop, by A. A. Slater, Adm'r; add'l,*

8 00  
533 34

## MASSACHUSETTS.

Amesbury, Main-st. Cong. ch. and so.	18 28
Amherst, North Cong. ch. and so., 5;	
Amherst Alumnus Mis. Com., for salary of Rev. Edward Fairbank,	
India, 600,	605 00
Beverly, Dane-st. ch. and so., m. c.	5 14
Billerica, Cong. ch. and so.	13 73
Boston, Immanuel ch. (Roxbury), 21.23; Eliot ch. (Roxbury), 205; ad ch. (Dorchester), 100; do., B. C. Handwick, 100; South Evan. ch. (W. Roxbury), 1; D. H. Holmes (Thompson's Island), 5;	
Braintree, 1st Cong. ch. and so.	622 93
Braintree, 1st Cong. ch. and so.	8 15
Brimfield, 1st Cong. ch. and so.	17 55
Brockton, Porter Evan. ch. and so.	131 52
Brookline, Harvard Cong. ch. and so.	327 50
Chelsea, Central Cong. ch. and so., 56.31; 1st Cong. ch. and so., 6;	68 31
Chesterville, Cong. ch. and so.	20 00
Clinton, Rev. Wm. W. Jordan, for preacher in Madura Mission, in part,	15 00
Dalton, 1st Cong. ch. and so.	162 48
Dunstable, Cong. ch. and so.	25 00
Falmouth, 1st Cong. ch. and so.	60 00
Franklin, Cong. ch. and so.	16 55
Grafton, A friend,	10 00
Granby, Cong. ch. and so.	35 00
Haydenville, Cong. ch. and so.	7 00
Hillsdale, Cong. ch. and so.	4 85
Holbrook, Winthrop Cong. ch. and so.	8 95
Hubbardston, Cong. ch. and so.	19 21
Kingston, Mayflower Cong. ch. and so.	20 00
Lanesboro, Wm. Robinson,	1 00
Lawrence, South Cong. ch. and so.	9 09
Longmeadow, Gent's Beseev. Ass'n,	5 53
Lowell, Eliot ch.	50 00
Ludlow, 1st Cong. ch. and so.	17 12
Mansfield, Cong. ch. and so.	8 40
Melrose, Ortho. Cong. ch. and so., of which 9.85, m. c.	59 85

Methuen, 1st Parish ch. and so., m. c.	\$3 90	New Haven, Church in Yale College,	313 26
Monson, Cong. ch. and so., 36 46;		New London, 1st ch. of Christ, m. c.	13 73
Junior C. E. S., for student for ministry, Kyoto, 20,	36 46	Norwich, Broadway Cong. ch. and so.	200 00
Newton, Eliot Cong. ch. and so.	380 00	Poquonock, Cong. ch. and so.	4 83
Newton Centre, 1st ch. and so., 125-12;		Sturbridge, 1st Cong. ch. and so.	21 00
A. McKenzie, for missions in India, 25,	150 12	Thomaston, 1st Cong. ch. and so.	15 28
New Marlboro, 1st Cong. ch. and so.	1 54	Trumbull, Cong. ch. and so., for work in non-nominally Christian lands,	7 56
No. Brookfield, 1st Cong. and so., to const., with other dona., Rev. A. J. Dyer, A. J. GODDARD, MARY French, and Mrs. W. H. Holt, H. M.		West Haven, Cong. ch. and so.	33 99
No. Chelmsford, ed Cong. ch. and so.	31 57	Wesminster, Rev. and Mrs. S. B. Carter,	4 00
No. Leominster, Cong. ch. and so.	17 11	Windham Co., A friend,	40 00
No. Wilbraham, Mrs. H. A. Jones, Palmer, 1st Cong. ch. and so.	32 70	Windsor, 1st Cong. ch. and so.	227 42-1,860 01
Randolph, 1st Cong. ch. and so., of which 69 00, c.	5 00		
Raynham, 1st Cong. ch. and so.	76 25		
Reading, A friend,	22 25		
Sherfield, Cong. ch. and so.	5 00		
Somerville, Broadway Cong. ch. and so., to const. F. S. HOLDEN, H. M. Springfield, North Cong. ch. and so., 200 00	10 49		
SPRINGFIELD, CHARLES H. RUST, H. M.; Emmanuel Cong. ch. and so., 3.	100 00		
Stoneham, 1st Cong. ch. and so., to const. BURLIGH C. GILBERT, H. M.	103 00		
Uskridge, Cong. ch. and so.	33 00		
West Andover, West ch., Miss E. L. Ward,	100 00		
West Boxford, Cong. ch. and so.	1 00		
West Brookfield, Cong. ch. and so.	6 87		
Westfield, 1st Cong. ch. and so.	30 00		
West Newton ad Cong. ch. and so.	130 26		
West Springfield, Park-st. Cong. ch. and so.	144 10		
Winchendon, North Cong. ch. and so., to const. D. B. LOCKE, H. M.	5 00		
Worcester, Plymouth Cong. ch. and so., 94 21; Union Cong. ch. and so., of which 7 from Cent-a-day Band, 92 45.	234 03		
Wrentham, 1st Cong. ch. and so.	186 66		
W. L.	23 71		
—, W. L.	200 00		
4,362 55			
<i>Legacies.</i> — Everett, Henry Bass, by Hannah A. Bass, Ex'x, 746 95			
Greenfield, William B. Washburn, by Wm. N. Washburn and F. G. Fessenden, Ex'x, 795 03			
Salem, Eliza E. Taylor, by Sigourney Butler, Trustee, 713 84			
So. Weymouth, John S. Fogg, by John A. Fogg and Albert B. Vining, Ex'x, 5,000, less expenses, 4,875 00			
Whitinsville, Helen L. Abbott, by Mrs. M. F. W. Abbott, 130 00			
Wrentham, Jemima Hawes, by Samuel Warner, Ex'x, add'l, 4,795 62-12,045 46			
16,408 02			
<b>RHODE ISLAND.</b>			
Pawtucket, Park-place Cong. ch. and so.	33 25		
Peace Dale, Cong. ch. and so.	9 10		
Providence, Central Cong. ch. and so., 1,115 00-1,157 33			
<b>CONNECTICUT.</b>			
Bolton, Cong. ch. and so.	12 67		
Chester, Cong. ch. and so.	17 80		
East Haven, Cong. ch. and so.	23 50		
Groton, Cong. ch. and so.	35 00		
Haddam, Cong. ch. and so.	21 25		
Hadlyme, Cong. ch. and so.	15 70		
Hartford, Park Cong. ch. and so., 52 04; Roland Mather, 500, 539 04			
Ivoryton, Centerbrook Cong. ch. and so.			
Kent, 1st Cong. ch. and so.	30 62		
Lisbon, Cong. ch. and so.	27 85		
Milford, Plymouth Cong. ch. and so.	22 00		
New Britain, 1st ch. of Christ (of which 100 from V. P. S. C. E.), toward salary of Geo. B. Cowles, Jr.	18 51		
200 00			
<b>MISSOURI.</b>			
St. Louis, Chinese Class, Pilgrim Cong. Sab. sch. for Hong Kong, Twin Springs, Cong. ch.	5 10 1 00	—6 10	
<b>OHIO.</b>			
Andover, Cong. ch.	15 00		
Cincinnati, Central Cong. ch.	104 17		
Cleveland, Jones-ave. Welsh Cong. ch.	10 00		
Gomer, Welsh Cong. ch.	38 00		
Hudson, Cong. ch.	8 50		
Lorraine, Cong. ch.	25 00		
Oberlin, ad Cong. ch.	97 95		
Sherfield, Cong. ch.	12 50		
Toledo, 1st Cong. ch., toward salaries of Rev. J. L. Barton and Mrs. M. M. Webster,	200 00-510 22		

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ILLINOIS.		WASHINGTON.	
Amboy, Cong. ch.	50 00	Seattle, Plymouth Cong. ch.	76 82
Aurora, 1st Cong. ch.	59 00		
Batavia, Cong. ch.	41 00		
Big Rock, Cong. ch.	5 71		
Blue Island, Cong. ch.	10 00		
Chicago, Kenwood Evan. ch., 200.27;			
South Cong. ch., 300; Union Park			
Cong. ch., m. c., 7-13;	407 40		
Elerville, J. A. D.	25 00		
Evanston, 1st Cong. ch.	25 00		
Glencoe, Cong. ch.	185 00		
Joy Prairie, Cong. ch.	78 00		
Kewanee, Cong. ch.	60 07		
Lombard, 1st Cong. ch.	19 00		
Morgan Park, Cong. ch.	5 11		
Naperville, Cong. ch., 3-15; R. H.			
Dickenson, 5.	8 15		
Normal, 1st Cong. ch.	8 99		
Princeton, Friends,	5 00		
	965 43		
<i>Legacies.</i> — Galesburg, Mrs. S. P. M.			
Avery, by W. R. Butcher, Adm'r,	500 00		
	1,465 43		
MICHIGAN.		SOUTH DAKOTA.	
Bridgman, Cong. ch.	7 00	Castlewood, Mrs. Geo. Allen,	3 00
Grand Blanc, Cong. ch.	20 00	Frankfort, W. B.	3 00—7 00
Kalamazoo, A friend of missions,	5 00		
Romeo, Cong. ch.	73 27		
St. Clair, Cong. ch.	13 94		
Vicksburg, Rev. J. Van Antwerp,	2 00—121 21		
WISCONSIN.		MONTANA.	
Liberty, Cong. ch.	18 00	Livingston, E. H. Talcott,	10 00
Milwaukee, Miss G. E. Loomis, in			
memory of her parents, to const.			
herself, H. M.			
Tomah, Cong. ch.	100 00		
Windsor, Union Cong. ch.	10 00		
	21 00—149 00		
<i>Legacies.</i> — No. Greenfield, Mrs.			
L. C. Foster, by Gertrude E.			
Loomis,	90 00		
	169 00		
IOWA.		ARIZONA.	
Anamosa, Cong. ch.	26 35	Nogales, Trinity Cong. ch.	1 60
Clay, Cong. ch.	13 30		
Cresco, Wm. Rumsey,	5 00		
Iowa City, Cong. ch.	7 75		
Jackson, Cong. ch.	6 50		
Keokuk, Cong. ch.	88 00		
Lansing, Rev. And. Kern,	8 00		
Long Creek, Welsh Cong. ch.	8 00		
Lyons, 1st Cong. ch.	4 61		
Monticello, Cong. ch.	15 00		
Muscatine, V. P. S. C. E. of 1st			
Cong. ch., toward support Rev. and			
Mrs. Geo. E. White,	27 18		
Tabor, Cong. ch.	50 01		
Waterloo, Cong. ch.	39 75—233 54		
MINNESOTA.		FOREIGN LANDS AND MISSIONARY STATIONS.	
Medford, Cong. ch.	10 00	England, Chigwell, Essex, Miss S.	
Minneapolis, Mary A. George, 30;		Louisa Ropes, 75; London, E. B. T.,	
Henry L. Chase, Thank-offering,		100	
15; Rödelmer, 2;		175 00	
Salem, Cong. ch.	67 00	Micronesia, Mokil Church n. c.	33 80
	2 00—79 00	Turkey, Harpoot, Rev. C. H. Wheeler,	30 00
KANSAS.		D.D., and family, a Thank-offering,	
No. Lawrence, Pilgrim Cong. ch., 10;		West Cen. Africa, Sakanjimba, Rev.	
A friend, 30,	60 00	T. W. Woodside,	50 00—388 80
NEBRASKA.		MISSION WORK FOR WOMEN.	
Addison, John Hogbin,	30 10	From WOMAN'S BOARD OF MISSIONS.	
Crete, Cong. ch.	5 40	Miss Ellen Carruth, Boston,	
Fremont, 1st Cong. ch.	2 00	Treasurer,	
Friend, Cong. ch.	5 90	For several missions in part,	130 00
Pickrell, Cong. ch.	4 82	10,621 73	
Virginia, A friend,	75 00—112 53	For salary Miss Annie Graham for	176 64
COLORADO.		1893.	
Colorado Springs, 2d Cong. ch., 9;		For salary Miss Fannie Graham for	192 00
Cong. ch., Prof. Cragin, 3,	12 00	1894.	
		For expenses Miss Esther B. Fowler, 112 00—11,252 37	
RHODE ISLAND.		MISSION SCHOOL ENTERPRISE.	
Clinton, Y. P. S. C. E., for India,		MAINE.—Castine, Cong. Sab. sch., 3-30;	
2-8; Brattleboro, Centre Cong. Sab. sch.,		Whittemore, Y. P. S. C. E., 1,	4 50
for India, 25; Waterbury, Y. P. S. C. E.,		New HAMPSHIRE.—Newington, Y. P. S.	
for pupil, High School, Adams, 10; West-		C. E.	
ford, Union C. E., 15,50,		VERMONT.—Bethel, Y. P. S. C. E., for India,	10 25
MASSACHUSETTS.—Clinton, Y. P. S. C. E.,		2-8; Brattleboro, Centre Cong. Sab. sch.,	
for India, 10; Harwich, Y. P. S. C. E., 5;		for India, 25; Waterbury, Y. P. S. C. E.,	
Holden, Y. P. S. C. E., 5; Hyde Park, 1st		for pupil, High School, Adams, 10; West-	
Cong. Sab. sch., 9-60; Melrose, Ortho-		ford, Union C. E., 15,50,	
Cong. Sab. sch., 10-10; do; Junior C. E. S.,		MASSACHUSETTS.—Clinton, Y. P. S. C. E.,	43 30
for Japan, 6-50; Scituate Centre, Y. P. S.		for India, 10; Harwich, Y. P. S. C. E., 5;	
C. E., for pupil in Normal School, Ahmed-		Holden, Y. P. S. C. E., 5; Hyde Park, 1st	
nagar, 12; Springfield, Olivet Sab. sch.,		Cong. Sab. sch., 9-60; Melrose, Ortho-	
for Harpoot, 30; Wellesley Hills, Y. P. S. C.		Cong. Sab. sch., 10-10; do; Junior C. E. S.,	
E., for student, Japan, 15; West Barn-		for India, 25; Waterbury, Y. P. S. C. E.,	
stable, Y. P. S. C. E., 5; Whitinsville, Y. P.		15-68; Worcester, Piedmont Cong.	
S. C. E., 15-68; West Barnstable, Y. P. S. C. E.,		Sab. sch., 28-41,	
15-68; West Barnstable, Y. P. S. C. E.,		RHODE ISLAND.—Pawtucket, Park-place	
15-68; West Barnstable, Y. P. S. C. E.,		Y. P. S. C. E.	
CONNECTICUT.—New London, Sab. sch. of		CONNECTICUT.—New London, Sab. sch. of	5 00
1st church of Christ, for India, 46-40;		1st church of Christ, for India, 46-40;	
West Hartland, Y. P. S. C. E., 1-12; West		West Hartland, Y. P. S. C. E., 1-12; West	
Winsted, Junior C. E. S. of ad Cong. ch.,		Winsted, Junior C. E. S. of ad Cong. ch.,	
10,		10,	
NEW YORK.—Ithaca, 1st Cong. Sab. sch.,		NEW YORK.—Ithaca, 1st Cong. Sab. sch.,	57 52
for student, Harpoot, 24; New Lebanon, Y.		for student, Harpoot, 24; New Lebanon, Y.	
P. S. C. E., 1-10; Richmond Hill, Junior		P. S. C. E., 1-10; Richmond Hill, Junior	
C. E. S., 5; Sherburne, 1st Cong. Sab. sch.,		C. E. S., 5; Sherburne, 1st Cong. Sab. sch.,	
24-33,		24-33,	
MISSISSIPPI.—Westside, Rev. B F Ousley,		MISSISSIPPI.—Westside, Rev. B F Ousley,	54 83
for Theol. student, Adams,		for Theol. student, Adams,	5 00

OHIO.—Cincinnati, Central Cong. Sab. sch., 7:44; Cleveland, Park Y. P. S. C. E., 10: do; Irving-st. Y. P. S. C. E., for China, 11:50.
ILLINOIS.—Chicago, South Cong. Sab. sch., 10: do; Union Park Sab. sch., 35: do; Bethlehem, Y. P. S. C. E., 5: do; Bethel, Y. P. S. C. E., 2; Hamilton, Y. P. S. C. E., 5; Oglesby, Union Y. P. S. C. E., 5; Paxton, Cong. Sab. sch., 5: do; Seward, Cong. Sab. sch., 3:50; Waupons Grove, Y. P. S. C. E., 10.
MICHIGAN.—Detroit, Brewster, Cong. Sab. sch., 3:48; Grand Rapids, Junior C. E. S. of Fair Cong. ch., for Bible-woman, India, 10; New Haven, Cong. Sab. sch., 1:25.
WISCONSIN.—Fox Lake, Union Y. P. S. C. E., 5; Liberty, Y. P. S. C. E., 10; Union Grove, Y. P. S. C. E., 2:21.
IOWA.—Belmond, Cong. Sab. sch., 1:70; Clay, Cong. Sab. sch., 2:80; Dubuque, 1st Cong. Sab. sch., 4:34; Lyons, Y. P. S. C. E., 3:71.
KANSAS.—Dover, Y. P. S. C. E., 10:60; Osawatomie, Y. P. S. C. E., 5; Junior do., 2.
WYOMING.—Rock Springs, Y. P. S. C. E.

## CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Woodford, Birthday Box of Prim. Dep't, Cong. Sab. sch.
MASSACHUSETTS.—Newton Centre, Cong. Sab. sch., 25; Norwood, Prim. Dep't, 1st Cong. Sab. sch., 5.
CONNECTICUT.—East Windsor, 1st Cong. Sab. sch., 12:74; So. Norwalk, Cong. Sab. sch., 18.
547 74

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—South Brewer, V. P. S. C. E., for work of Rev. H. B. Newell, 6:70; Waterville, The Widow's Mite, for famine relief, Erzroom District, 50c.
VERMONT.—Johnson, Y. P. S. C. E., for famine relief, Erzroom District, 1:50; No. Bennington, V. P. S. C. E., for work of Rev. A. W. Clark, 5.
MASSACHUSETTS.—Amherst, Junior C. E. S. of South Cong. ch., for kindergarten care of Miss Burrage, 1; Auburndale, Extra-cent-a-day Band, for pupil at Maranac, 5; Ayer, A friend for famine relief, Erzroom District, 10; Boston, Mt. Vernon ch., Miss S. E. Thatcher, for work of Rev. C. R. Hager, 25; Bible Class of Harvard ch., Dorchester, and other friends, for native pastor, Zulu, 20; J. J. Arakely, for educ. Yester and Joseph Euphrates College, 15; Hiram Circuit, Dorchester, for education, care of Rev. W. A. Farnsworth, 10; Brookline, Annie Ramage for work at Marsovan, 10; Charlemont, V. P. S. C. E., for boy in school, Kalgan, 6:25; Chicopee, 3d Cong. ch. and so., for work care of Rev. G. H. Krikorian, 16:66; Cohasset, Ready Service Circle King's Daughters, for work care of Rev. R. P. Holton, 4; Granby, Cong. ch. and so., and Cong. Sab. sch., 10, for bed in dormitory at Yozgat; Lowell, Eliot Sab. sch., for school at Uzumbe, 16:67; Maynard, Mrs. L. Maynard, for work of Miss Corinna Shattuck, 10; Mt. Hermon, Amasa L. Doolittle, for famine relief, Erzroom District, 1; Northfield, Y. W. C. A. of Northfield Seminary, for work of Miss Fidelia Phelps, 25; do, do, for work of Rev. J. S. Chandler, 25; do, do, for work of Miss Nellie N. Russell, 30; Northampton, Smith College, for girls' scholarships, Yozgat, 75 and for boys' do., 15; So. Hadley, Mt. Holyoke College, for "memorial plate" in girls' school, Yozgat, 10; Springfield, 1st Cong. ch. and so., for work care Rev. G. H. Krikorian, 7:25; do, Mrs. H. A. and Miss Alice Southworth, for work

NEW YORK.—Cornwall, 1st Cong. Sab. sch., Prim. Dep't, 5; New York, "Two small fishes for Morning Star," 10;
ILLINOIS.—Roseville, Cong. Sab. sch.
28 94
15 00
5 29
82 03
12 50
FOR SUPPORT OF YOUNG MISSIONARIES.
MISSOURI.—Carthage, V. P. S. C. E.
ILLINOIS.—Amboy, V. P. S. C. E., 25;
Aurora, V. P. S. C. E. of New England Cong. ch., 8; Chicago, Junior C. E. S. Cal-ave, Cong. ch., 7; Galesburg, V. P. S. C. E. of 1st Cong. ch., 10; Galva, Harrah V. P. S. C. E., 25;
120 98
75 00
MICHIGAN.—Almont, V. P. S. C. E., 25; Kalamazoo, V. P. S. C. E. of 1st Cong. ch., 10;
17 03
WISCONSIN.—Harland, V. P. S. C. E.
MINNESOTA.—Austin, V. P. S. C. E., for Rev. G. E. White, 25 00
SO. DAKOTA.—Spearfish, V. P. S. C. E.
12 64
14 00
174 00

## CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.—Boston, Laura Goodell (Roxbury), Thank-offering, 5; Spencer, 1st Cong. ch., Extra-cent-a-day Band, 80; Worcester, Union ch., 18:41; do, A friend to the cause, 5;
CONN. —Norwich, 1st Cong. ch.
3 00
NEW YORK.—Brooklyn, Church of the Pilgrims (of which 25 from V. P. S. C. E.), 1,008 93
ILLINOIS.—Chicago, W. B. Jacobs, 50 00
WEST CENTRAL AFRICA.—Sakanjima, Rev. T. W. Woodside,
30 00
25 00
1,375 09

of Rev. Henry Blodget, 50; Wellesley, Wellesley College Christian Ass'n, for use of Miss C. S. Bartlett, 18; for use of Miss Sarah Harlow, 18; for use of Miss M. E. Sheldon, 18; for use of Mrs. C. F. Fowle, 18; for use of Miss Mary Noyes, 18; for use of Mrs. H. R. Chandler, 18; for use of Miss Cornelius Judson, 18; for use of Mrs. I. C. Noyes, 18; for use of Miss S. A. Serrie, 18;
CONNECTICUT.—Berlin, Cong. Sab. sch., for bed in dormitory, Yozgat, 25; do, V. P. S. C. E. for peasant boy in Home, Yozgat, 15; do, Golden Ridge Mission Circle for desk, Yozgat, 15; do, Junior C. E. S. for plate, Yozgat, 10; Birmingham, Anna B. Park, for work of Miss Anstice Abbott, 5; East Windsor, 1st Cong. ch. and so., for boys' High School Building, Sivas, 20; Hartford, Pearl-st. Junior C. E. S., for Jén Té Shéng and Jén Té Hsing, 5; and for educ. boy at Kalgan, 20; New Haven, Sab. sch. of Center ch., for kindergarten, Yozgat, 50:43; West Haven, Y. La. Min. Circle, for day-school, Foochow, 16; Windham Co., friend, for famine relief, Erzroom District, 10;
7 20
586 83
New York.—Binghamton, Mrs. T. P. Gates, for famine relief, Erzroom District, 1; Candor, V. P. S. C. E., for Solomon Ashukian, 11; Luzerne, G. W. Burnham, for famine relief, Erzroom District, 5; New York, DeWitt Mem. Church, Children's Mis. Band, for support pupil Marshall Island Training School, Sidney, Cong. ch., toward building new Robert W. Logan, 2:25;
39 43
NEW JERSEY.—Glen Ridge, Cong. ch., T. M. Nevius, for native preacher, Madura, 10; Boonton, Friends, for Talas Dispensary, 235; do, V. P. S. C. E., 39, and Junior do., 13, toward educ. two native boys, care of Rev. W. S. Dodge; Plainfield, Mrs. E. M. Shotwell, for famine relief, Erzroom District, 1; Westfield, Cong. ch., John R. Clayton, for Rev. J. E. Tracy, 15,
313 00

## Donations.

[August, 1894.]

PENNSYLVANIA.—Bethlehem, F. I. Klinker and W. D. Laumaster, for famine relief, Erzroom District, 2; do., J. H. Roebuck, for do., 1; Braddock, V. P. S. C. E., for Bible reader, Madura, 10; A friend, for famine relief, Erzroom District, 1.	
VIRGINIA.—Richmond, S. H. L., for famine relief, Erzroom District, 1; do., W. R. Haight, for do., 25.; Waynesboro, Jas. A. Fishburne, for do., 10; ——, J. A. C., for do., 1.	
MISSOURI.—St. Louis, Rev. S. H. Hersey, for famine relief, Erzroom District,	
OHIO.—Oberlin, A friend, for work of Mrs. Henry Fairbank, 10; Painesville, Cong. Miss. Soc., for work of Miss C. D. Lawrence, 15; Springfield, W. J. Fraser, for famine relief, Erzroom District, 1.	
ILLINOIS.—Byron, Cong. ch., for the site of new mission, East Central Africa, 20; Chicago, Rev. J. Scott Davis and family, for famine relief, Erzroom District, 5; do., S. F. Johnson, for do., 1; Student at Bible Inst., for do., 1; do., Miss A. Borgeson, for do., 2; Dundee, A friend, for work Rev. F. W. Bates, 20; Pecatonica, for the site of new mission, East Central Africa, 4; Poplar Grove, for do., 11.63; Rockford, 18; Cong. ch. and so., for do., 52.50; do., Rockford College, for do., 10; Romeo, Cong. ch. and so., for do., 5; Seward, Cong. ch. and so., for do., 25; Thomasboro, Friends, for famine relief, Erzroom District, 4; Winnebago, for site of new mission, East Central Africa, 7; ——, A friend, for famine relief, Erzroom District, 5.	
MICHIGAN.—Alma, Miss S. E. Rose, for Okawama Orphanage, for an acre of land, 285; Dundee, 1st Cong. ch., for Zadig Pharibian, 5.	
WISCONSIN.—Beloit, Friends, 1st Cong. ch., for famine relief, Erzroom District, 33.25; Ft. Howard, a friend, for do., 62; Milwaukee, Mrs. S. N. Millard, for do., 1.	
IOWA.—Clarence, S. M. Wilson, for famine relief, Erzroom District, 2; Toledo, Cong. Sab. sch., for work of Mrs. J. L. Coffing, 9.43.	
MINNESOTA.—Minneapolis, Friends, by H. C. Chapin, for famine relief, Erzroom District, 25; do., Mrs. HANNAH D. LYMAN, to const. herself, H. M., for helpers in Erzroom District, 100; ——, A Mardia Missionary, for work of Rev. W. C. Dewey, 40.	
KANSAS.—Leavenworth, R. Kirkham, for famine relief, Erzroom District,	
NEBRASKA.—, A friend, for work Rev. F. W. Bates,	
CALIFORNIA.—Mills College, Mrs. C. T. Mills, for work of Rev. S. W. Howland, 50; Petaluma, Ladies Aid Society, for "Annual," 15.	
OREGON.—Scott's Mills, Matilda W. Atkinson, son, for famine relief, Erzroom District,	
ARIZONA.—Fort Defiance, H. A. Rich, for famine relief, Erzroom District;	
CANADA.—Brantford, Ladies of Brand-ave. Methodist ch., and others, for famine relief, Erzroom District, 61; Montreal, Am. Presb. ch., Woman's For. Mis. Soc., Mrs. E. W. Childs, to const. EDWARD RUSSELL PATERSON, H. M., for Theol. Sem., Madura, care of Rev. J. P. Jones, also to const. ARTHUR LIVINGSTONE PATERSON, H. M., for work of Rev. W. O. Ballantine, Ruhuri, India, 200; St. Andrews, A friend, for servant for Mrs. F. W. Read, 50; Toronto, Carrie Cathcart, for boys' scholarship, Youghat, 15,	
	336 00
MISSION WORK FOR WOMEN.	
From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, Treasurer.	
For girls' sch., Tala, 28 or	
For use of Mrs. E. R. Montgomery, 50 00	
For work of Miss E. M. Barnum, 10 00	
For work of Mrs. Henry Fairbank, 10 00	
For support of "Martha," 10 00	
For repairing roof girls' school, Sivas, 150 00	
For annual repairs on Am. College for Girls, Constantinople, 220 00	
14 00	
For work Mrs. Henry Kingman, 11 00	
For Okayama Orphanage, 5 00	
For work Mrs. A. W. Clark, 14 00	
For Zulu girl, care Miss Nancy Jones, 10 00	
For use of Miss M. M. Patrick, 15 00	
For use of Miss F. C. Gage, 99 00	
For school at Hadji Keuy, 3 29	
For pupil at Smyrna, care Miss McCalum, 30 00	
2 00	
For work Miss A. M. Bigelow, 5 00	
For tuition "Taonka," 15 00	
For use Dr. Grace N. Kimball, 19 35	
For Bible-woman, Madura, 27 00	
96 00	
For educ'd. girl care Mrs. E. T. Crosby, 28 50—650 15	
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	
For Beggars' School, Aintab, 25 00	
For furnishing room in new building, Marovan, 10 00	
For famine relief, Erzroom District, 5 00	
For use Miss Gertrude Stanley, 15 00	
For pupil, care Mr. Haskell, Samokov, 13 00	
For girl at Marash, care of Miss H. A. Lovell, 10 00	
For use of Miss E. G. Bates, 39 46	
For use of Mrs. W. H. Gulick, 5 00	
For Bible-woman, care Rev. R. Winsor, 25 00—147 46	
From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.	
Miss Bessie B. Merriam, Oakland, California, Treasurer.	
For support of "G. Sellammal," 15 15	
FOR NORTH CHINA COLLEGE, TUNG-CHO.	
VERMONT.—Bennington, ad Cong. Sab. sch., 10; Danville, Friends at Caledonia Conference, 35C.	
	10 55
MASSACHUSETTS.—Auburndale, Cong. Sab. sch., 34.50; Boston, Sab. sch. of Union ch., 75; J. A. Lane, 57; Followers of St. Christopher, 1; Concord, S. S. M. Ass'n of Trin. Cong. ch., 17.84; Lincoln, June Roses, 50; Lowell, Sab. sch. of Eliot ch., 4.80; Melrose, Friends in Cong. Sab. sch., 9.20; Newton Highlands, Cong. Sab. sch., 27.56; do., Charles H. Guild, 100; Springfield, Junior C. E. S. of Park ch., 1.50; Ware, East Cong. Sab. sch., 35; Westtown, Phillips Sab. sch., 30; do., Mrs. Margaret McLean, 50; Worcester, Plymouth ch., A. E. F. P., 50; do., Junior C. E. S. of Hope ch., 5,	
	392 70
CONNECTICUT.—Canton, V. P. S. C. E., 2; Danielsonville, Westfield Cong. Sab. sch., 16.10; Hartford, Friends, 1; Waterbury, ad Cong. Sab. sch., 20,	
	39 10
MICHIGAN.—South Haven, Mrs. H. W. Bishop, 5; ——, A friend, 1,000,	
	1,005 00
CANADA.—Montreal, Thos. B. Brown,	
	100 00
	1,547 35
Previously received and acknowledged since September 1, 1893, 2,180 80	
Received in June, as above, 1,547 35	
Total receipts for the College, 3,728 15	
	4,552 54
Donations received in June, 33,123 85	
Legacies " " " 26,864 30	
	59,988 15
Total from September 1, 1893, to June 30, 1894: Donations, \$403,861.75; Legacies, \$138,144.72 = \$542,006.47.	

## FOR YOUNG PEOPLE.

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SOME DAYS ON THE MORNING STAR. 1893.

BY REV. E. M. PEASE, M.D., OF KUSAIE, MICRONESIA.

*Dear Stockholders of the Morning Star:—*

I have been asked to write you of your old love, the *Morning Star* of No. 4. All our lives and work while among the islands are bound up in her. The mission is called "The Morning Star Mission." Events are often dated by the missionaries as so long before or after her coming. When she arrives with letters, books, food, clothing, newspapers, and other things, the great busy world in which you live comes down to this remote corner of creation and we feel that after all we have n't been dropped out or forgotten. When the *Star* goes away the great extinguisher drops down again and we feel isolated and alone, with our natives and our work. The *Star* is our conveyance to the islands of our parish. These are little, narrow, low, flat, three-cornered sand banks, often separated from each other by scores or hundreds of miles of ocean. By means of this vessel we carry to our people teachers, books,—take back scholars to their homes and get others for our training school; we look after our little churches and schools, we supply the wants of our teachers and preachers, we collect their contribution to the Board, we rebuke, exhort, and comfort and help those who need as best we may.

If for any cause the *Star* fails to appear at the islands, the Christian natives feel as if they had been forgotten or deserted, while their enemies triumph. When she comes the good people thank God and take courage, while the Philistines hold their peace.

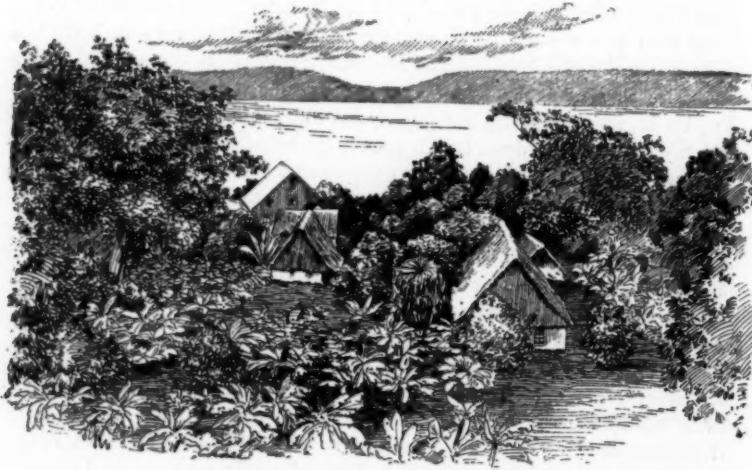
I would like to take you on board of this your vessel as she is about to leave Kusaie for one of her trips to the Marshall Islands. She is anchored two miles or more from the station, but you can get into a canoe and the boys will paddle you out to her. Are you afraid? It won't capsize if it is made of a single tree. Don't you see the outrigger? That will keep it steady. As we move rapidly along out of the boat passage between the breakers, just look down at the bottom of the ocean, which is not very deep just here. For a quarter of a mile you float above a sapphire and emerald floor, gorgeous beyond description, while fish of various sizes and shapes, red and blue and black and white and spotted, move lazily about. It would seem that nothing could be more beautiful.

But we must hasten on to the vessel, for the flag is up, and she will soon be off. As you go up the ladder and come on deck you are at first surprised to see so many people and so much activity in this quietest of all spots. A large part of the Kusaians seem to have collected to give the vessel a good send-off and to sell her a few more bunches of taro and bananas and chickens (you did n't

[August,

know before that chickens come in bunches, did you? But they do). There are the missionaries and their families and helpers — native men and women and children from the schools, boys also, and young men, the girls and young women of the girls' school, with a teacher in charge. Then there are the ship's company — the two engineers, officers, sailors, cook, and steward, seventy or eighty in all — with their things. And on your vessel passengers are not limited to 150 or 250 pounds luggage as on steamships in America. Everyone takes all he wishes, for the vessel is large, the voyage is long. Oh, the bananas! Bunches big and little, all about the deck and between decks, tied up to the rigging, hanging from every available nail or peg or hook, and stowed away in safe corners. I'm afraid you think the *Morning Star* is in the banana trade.

Will you stay on board? Do not mind the long swell that begins to play with



MISSION HOUSE AND BOYS' SCHOOL, KUSAIE.

your *Star*, tossing it up and down as if it were only a straw. Soon you will see green and beautiful Kusaie, the "emerald gem of the Pacific," beginning to grow smaller in the distance while her groves of cocoa palms and breadfruit trees seem to wave you a reluctant farewell and bid you come back again as soon as ever you can. You see the bits of mist rising from the deep valleys, the clouds hanging around the steep mountain sides, which are covered with verdure to their very tops, the hazy, dreamy atmosphere, the white birds which the sailors call "bosuns" soaring aloft here and there, the lines of surf breaking with its everlasting murmur on the coral reef which fringes the shore, — it is all a matchless picture which one who has once seen can never forget. Who that has once lived on this almost enchanted isle but always longs to return? And the polite affectionate people there! But I shall get too homesick.

Once safely away from land, steam is shut off, the sails are all set, and a new phase of existence begins. Day after day begins and ends, you hardly know how, for the winds are contrary when you are sailing eastward. You begin to tire of the monotony, the gray barren sea, the unbroken horizon,

the almost cloudless sky, ship food, ship cooking (only you do enjoy the bananas now).

But at last the tops of cocoanut trees peer above the waves in the horizon and after a few hours more you enter the lagoon of Jaluij—the headquarters of the German protectorate and I have sometimes thought one of Satan's favorite seats. As we approach the little German village, the captain fastens a yellow rag to the rigging and the port physician comes on board to ask if we have any sickness on the vessel. We tell him "No," and I anxiously inquire if they have much sickness on shore. My question is so civil that he has to answer it, but he looks wonderfully disgusted and hurries back to the land. The captain orders down the yellow flag, and the natives begin to come on board, while the



MR. SNOW'S OLD HOUSE ON KUSAIE (part native and part foreign).

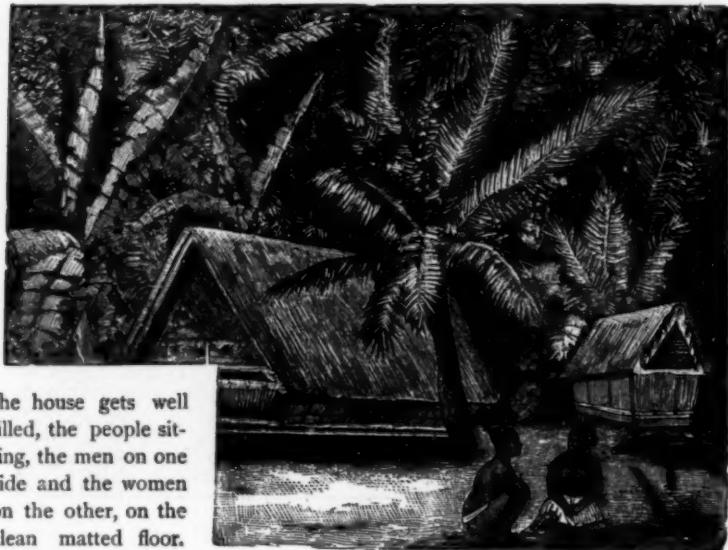
captain and myself go ashore to pay our respects to the governor, or "Kommissar," as he is called. We are received most politely. Wine and cigars are offered us, which we decline with thanks, and we begin to talk of our plans and work in the islands. Of course we desire that the governor should know about our work not from others but from ourselves, and after telling him all we bow ourselves out and go back to our work.

Do you wish to see Jeremaia? He is our old reliable preacher and teacher, the most influential man, next to the Kommissar, and our best friend in all the islands. I never want to visit the Marshall Islands again after Jeremaia goes up to Paradise. He now lives eight miles from here and we get up steam again and go up to see him. As we come near the shore a canoe is seen coming to meet us. Yes, that is Jeremaia with the black hat and coat, and that is little Jeremaia, an adopted son and assistant. Jeremaia is far from being a beauty,

[August, 1894.]

but the joy that overspreads and lights up his broad, good face really transfigures it and I can almost imagine how he will look when he is "like the angels." And his deep hearty voice as he greets us and his whole-souled handshake are worth coming all this distance to receive. Little Jeremaia shows us a great many beautiful white teeth and a most cheery smile, as his greeting follows that of Jeremaia the elder. He is our musical teacher and precentor in this island and a son of good old Deacon Benjamin, of Ebon.

"A meeting on shore!" The conch shells sound long and loud, blown by strong lungs, and we all, scholars, missionaries, and some of the ship's company, go ashore to the large thatch-covered and thatch-sided meetinghouse. After a due period has elapsed, for nothing is done in a hurry on these islands,



CHIEF'S HOUSE, CARLINE ISLANDS.

the house gets well filled, the people sitting, the men on one side and the women on the other, on the clean matted floor. Some of the chiefs have chairs or bench-

es. We sing the dear old hymns to the familiar tunes, we tell them once more a little of the old story, giving such words of counsel or comfort as seem most needful. The prayer of Jeremaia is very earnest and a model of comprehensive brevity and simplicity. Others follow with prayer or remarks, until an hour or two has insensibly glided away and the boat has returned to take us on board again.

Has n't it been a good meeting? I know you could n't understand a word except Jesus and Amen, but you know the tunes and you must have seen how we all enjoyed it and have shared in our joy. I wish you could sail with us on to other islands. But you've had a taste, and if you wish to know more, why, go down there yourself as a missionary and experience a little of the delight of doing some of the most blessed work that can be done on earth. Good-by.